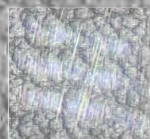


NEW TESTAMENT



NEW TESTAMENT
of our Lord and Saviour
Jesus Christ

Translated from the Greek text of Westcott and Hort

By

REV. GEORGE SWANN

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FIRST EDITION

TZB 77/12-11

Technische Zeichnung

1:1

1:1

1:1

1:1

INTRODUCTION

Anvil of Usage

If this work proves valuable, it may be due to the innate love God gave me for such work, and to my deep reverence in handling the Bible as the word of God, and to the fact that this translation has been hammered out on the anvil of usage. Also I feel that God has granted me some skill in the use of words.

I have been a pastor continuously for 41 years, and am now in my 29th year with Edenside Christian Church here in Louisville, Ky. For 38 years I have used the Greek New Testament, and for about 25 years have consulted it in almost every sermon preparation. Also I have kept by me in constant use most of the outstanding translations.

True to the Greek

I have labored to make this translation as true to the Greek as is humanly possible—spending hours sometimes on a single word. The translators of our beloved King James version put in hundreds of words that are not in the Greek. Most of them are detrimental. I am in accord with and recommend most of the modern translations, but the public should be aware that some of them are more PARAPHRASES than real translations. Some take unwarranted liberties.

Clearness and Rhythm

I have tried to make as clear as possible every New Testament passage. The reader's attention is especially invited from Romans to Revelation. The gospels and Acts are simple narratives, and, except in a few instances, require but little effort to make them plain. I trust that in this translation the New Testament may become more of a living, throbbing book.

Much of the King James has never been surpassed for beautiful rhythm. I have endeavored to retain that and to improve on it. Try reading this translation ALOUD for its smoothness.

Chapters and Verses

New Testament books, as given by their Spirit-guided authors, have no chapters or verses. The chapters were put in about 1248 A.D., and the versing was done by a French printer, Robert Stephen, in 1551. It is said that on a horseback ride between Lyons and Paris he put marks on the copy margins where he wished his printers to make verse-divisions. Done so hastily, there is little wonder that he cut through thoughts and sentences. There never was need for so many verses.

Moreover, the long-used chapter and verse system has been tedious for reference. Scores of times I have led groups in Bible study where each person held a Bible. One must be careful lest he embarrass people by asking them to turn to a given scripture. The public simply does not study the Bible enough to keep clearly in mind our present chapter-verse-book system. Another one has long been needed. Even

in notation, one must now write, for example, Mat. 15:12, Mark 15:12, Luke 15:12, John 15:12, etc.

A New Consecutively Numbered Verse System

In this work I have used only VERSES, numbered consecutively from Matthew to Revelation. They average about four times the length of the old verses. In using this, texts can be announced as in verse 235, or 350, or 1560, for example. Longer passages can be called for or indicated for reading by saying, "Read verses 184 to 191, etc." The dictionary defines a verse as, "A short division of any composition." So then these, as I have made them, are true verses even though longer than Bible verses we are used to, and in spite of the fact that I have broken the verses sometimes into paragraphs. The dictionary says that a paragraph may consist of one or more sentences. Therefore, in view of long, public Bible terminology, I humbly request that these divisions be spoken of as verses rather than sections or paragraphs.

400 Years of Failure

Our present chapter-verse system has failed for 400 years to be simple enough for the great public to use. Only ministers and comparatively few others can find scriptures readily. This translation offers a system by which any one can turn instantly to the called-for passage.

Headings

Most Bibles of the past have had headings published both at top of pages and at heads of chapters. No headings so far have proved of much value or been used. I have adopted a system herein that I hope will arouse the reader's interest as he browses over the pages. I have used, usually, one and two-word headings, and where feasible, have taken these words from the text itself. Both the headings and verse numbers have been put in black face type that breaks the monotony of the page.

Index

Herein is published a partial Index. I hope in future editions to enlarge it. If, for example, you wish to find the different accounts of the Sower parable, the index will show you that these accounts start in 91, 210, 348, 349. If you wish to read about the Lord's supper, then turn to Supper Instituted, in index, and see that verses 172, 271 and 441 begin the account. The Prodigal Son starts in 405. The story of Nicodemus begins in 476 and in 511. The Transfiguration accounts start in 113, 236 and 363. So with all other matters.

Lord's Prayer

I have retained the "For thine is the kingdom, and the power, and the glory forever, amen," in the Lord's Prayer.

Manuscript authority is weak for it, and modern translations are leaving it out. But its thought accords with all the Bible, and it changes no doctrine, nor raises any controversy. Therefore, I choose

to put it in in spite of some doubt, rather than leave out what may be the words of Jesus.

It is in the Coptic versions which date from around the 3rd century. It is also in the Peshito version which dates from the middle of the 2nd century. Of this Peshito version, McGarvey says, "The Peshito Syriac version was made about the middle of the Second century for the people of Syria, of which Antioch was the principal city. It was needed and supplied within 50 years of the death of the last apostle." Our very oldest and best manuscripts were made some 200 years after this.

The ending is harmless, glorious, and in accord with all scripture. For many years it has inspired me deeply. When I repeat it or think it, I feel like exclaiming, "O God, my rule is short and uncertain; I am a citizen of a perishing regime, but Thine is the kingdom eternal. I am weak; my life hangs by a thread, but Thine is the life and power unmeasured and immeasurable. My glory is like a fading flower, but Thine is the real glory forever. Look upon my weakness, and upon Thy strength; upon my perishing nature and Thy eternity; upon my shame and Thy glory, and give it Thy mercy."

Difficult Scriptures

Nearly all of the New Testament is easy and certain in translation, but there are many difficulties in choosing the very BEST words to use in translating. Take, for example, a favorite scripture, John 14:1. In Greek the word here for "believe" has the same form in the present, active indicative and in the present active imperative. It can be correctly translated, "You believe in God and you believe in me." Or, "Believe in God; believe also in me." Or, "You believe in God; believe also in me." Or, "Believe in me, for you believe in God."

But, since Jesus starts here by an imperative—"let not your heart be troubled," I have retained the imperative, and translated it, "Keep on believing in God and in me." The active present pictures a continuing action. A. T. Robertson says that both verbs are probably imperative—as I have translated.

First Corinthians 15:29 (verse 1069 herein), has been a puzzle since early centuries. About 30 translations of it have been counted. I have translated it, "in defense of the dead." But I am neither certain nor satisfied. Perhaps now is a good time for scholarship to review the matter. In baptism there was a RISING from the water. It symbolized a rising from death. Then if some of these Corinthians had lost faith in the resurrection, or had never believed in it, why go on defending the resurrection by submitting to baptism which symbolizes resurrection, and why jeopardize themselves to heathen persecution. Men are now and have ever been noted for inconsistency.

Acts 20:24 (verse 728 herein), I have translated, "but I make life a value to myself not even worth accounting, etc." I am fairly satisfied with this, but not completely so.

Acts 26:28 (verse 787 herein), I have translated, "You are per-

suading to make a christian of me with little effort." I am satisfied with this, but not dogmatic.

In John 1 (verses 462, 465 herein), I have translated "logos" by our word "truth." Many translators use "Word" to convey the meaning of "logos." But certainly it does NOT convey it. The use of "Word" is merely a surrender to the difficulty, and it is a difficulty. We have no word in English that exactly expresses the meaning of "logos." Our word TRUTH, in its real meaning of having no mixture of error in it, is the nearest equivalent we have in English, and it ALMOST exactly expresses "logos."

In the midst of more isms than we now have, the world in John's day was WEARY, and in its fruitless quest for truth, many were asking, "Is there such a thing as truth?" John meets this weariness by the peculiar way of beginning his gospel. He says there IS truth, and always has been, but it is WITH GOD; that men have been seeking it in the WRONG place. They will find it in God, and Jesus is the incarnation of truth; among the age-long and countless words that have been spoken—true or false—Jesus is THE truth. We need to search no further. Here the weary, panting, truth-hungry soul can find eternal rest from the search. Here is the ALTOGETHER-TRUE word made flesh.

Hebrews 10:25 (verse 1472 herein), I have translated, "Do not quit your personal assembling together. With some it is a habit (to assemble)." What follows seems to call for this translation, because they are exhorted to do it more and more as the end approaches. The difficulty here is whether the habit was to assemble or NOT to assemble. The Greek does not decide it. However, the basic command is not changed by either translation. I have a few families in my church with whom it is a CUSTOM to attend church. They put it on a business, or habit, basis. The rest do it spasmodically.

Matthew 18:19 (verse 111 herein), I have translated, "Whatsoever thou shalt bind on earth shall have (first) been bound in heaven, and whatsoever thou shalt loose on earth shall have (first) been loosed in heaven."

The word "first" is put in parenthesis. It is not in the text, but is inherent in this periphrastic verb use of the future perfect passive participle. Peter was to make nothing binding except what heaven had first made binding. He was not to loose anything except as heaven had arranged for it to be loosed. He was not to do any legislating for God.

This agrees with the Great Commission which Peter and the other 10 had received as per Matthew 28:20, which says, "Teaching them to observe all things whatsoever I have commanded you." On their strict obedience to this depended His being with them always. Peter well understood this, and in his ripened stage of later years wrote about the word from heaven saying of it, "You do well that you take heed as unto a lamp shining in a dark place." They were to do this

until by the Holy Spirit birth and experience a personal understanding came to them concerning the things of God.

The Greek perfect tense denotes the present state resulting from a past action. We have no English tense like the Greek perfect. This Greek tense carries the idea of a state of completion. It is not the result of Peter's action, but of heaven's action. "Whatsoever you bind on earth shall be the heaven-bound; whatsoever you shall loose on earth shall be the heaven-loosed." Peter was simply a spokesman.

In Matthew 18:18 Jesus is talking to several or all of His disciples, and here He uses the same expression of binding and loosing that He used with Peter in Matthew 16:19. Peter had no prerogative in this.

The supreme duty of Peter and the rest was to preach the Kingdom of heaven, in distinction from the kingdom and laws of men. It is your supreme duty and mine. Earthly laws turn people loose whom heaven will not turn loose, and they bind those whom heaven refuses to bind. What a dawning to the soul when men learn this. Peter at Pentecost and on other occasions disclaimed all authority, and insisted that the word of God, not of men, be obeyed.

Comparison

I have put the old chaptering and versing at the head of each page herein. If, for example, you want to find and compare John 14:1 with this translation, then look along the page heads until you come to John 13:18 to 14:12. You know that John 14:1 is on this page. In most cases the blackface headings will help locate what you want quickly. Here your 14:1 will be under MANSIONS in verse 548. Find any scripture this way.

Quotation Marks

I have followed the established custom of non-use of quotation marks in the Bible except in Hebrews and Revelation and a few other places where the quotations are highly dramatic. In such cases I have used them. Bear in mind that in the Bible we are not dealing with one book, but with a library.

Old Word Forms

Through the Gospels I have retained something like one-half of the old word forms like, "thou, thy and thine." But beginning in Acts I have eliminated nearly all of them except in direct quotations.

Throughout the work I have put a few words in parenthesis where they seemed necessary to make it clear for the average reader.

Suggestions Welcome

I feel that the supreme way to secure the best translation of the Bible is to have a translation that is left OPEN for suggestions from Greek scholars, and others skilled in word-meanings. I leave this one thus open, and invite correspondence on any New Testament passage; not in a controversial spirit, but in reverent desire for truth and clearest expression of scripture. Such suggestions will be considered for future editions, and credit given if importance demands. I see no

good reason why a translation should be left **STATIC** for 300 years—as was the King James.

No Change In Order

The new versing herein makes the Bible **LOOK** different, but really every book and content-arrangement come just as in the King James.

Final Word

As one works at translating, the feeling grows that almost infinite **TIME** is needed to select the best words to convey the Greek meaning. But we do not have infinite time, and all work must be turned loose imperfect. During the ten years in which I have been engaged, as my other work permitted, in this actual translation, my soul has been again and again lifted to feelings of glory as definite and intense study brought me close to the word of God. I have been repaid in soul values in the ineffable way that God has of paying.

Second Corinthians and Hebrews were the most difficult for me to translate. At times I felt completely halted and dizzy. But I believe God has helped me to bring a clarity to them, and your perusal is invited. Revelation is by far the easiest book of the New Testament translated. Probably few would guess this.

I feel that this verse-arrangement will make it easy to memorize the verse-numbers of leading scriptures. For example the Sermon on the Mount starts in verse 27; the Prodigal Son in verse 405; the Golden Text is 477, and the great Love Chapter begins in 1045.

July 2, 1947.

GEORGE SWANN.

The Gospel According to **MATTHEW**

1. Genealogy.

A book of genealogy of Jesus Christ, son of David, son of Abraham; Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brethren; Judah begot Perez and Zerah of Tamar; Perez begot Hezron; Hezron begot Ram; Ram begot Amminadab; Amminadab begot Nahshon; Nahshon begot Salmon; Salmon begot Boaz of Rahab; Boaz begot Obed of Ruth; Obed begot Jesse; Jesse begot David the King; David begot Solomon of Uriah's wife; Solomon begot Rehoboam; Rehoboam begot Abijah; Abijah begot Asa; Asa begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah; Uzziah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah; Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; Josiah begot Jechoniah and his brethren about the time of the removal to Babylon. After the removal to Babylon, Jechoniah begot Shealtiel; Shealtiel begot Zerubbabel; Zerubbabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; Azor begot Sadoc; Sadoc begot Achim; Achim begot Eliud; Eliud begot Eleazor; Eleazor begot Matthan; Matthan begot Jacob; Jacob begot Joseph: the husband of Mary of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations; from David to the removal to Babylon are fourteen generations, and from the removal to Babylon unto Christ are fourteen generations.

2. Birth of Jesus.

Now the birth of Jesus Christ was as follows: his mother, Mary, was already pledged to be married to Joseph, but before they came together, she was found to be with child of the Holy Spirit.

Her man Joseph, being righteous concerning her welfare, and not willing to expose her as a public example, considered putting her away privately.

3. Angel.

But while he thought on these

things, behold, an angel of the Lord appeared unto him in a dream saying, Joseph son of David, fear not to take Mary as thy wife, for this conception in her is of the Holy Spirit, and she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins.

4. Prophecy.

Now all this came to pass to fulfill that which was spoken by the Lord through the prophet saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, when interpreted, means God-With-Us.

5. Married.

Then Joseph, waking from his sleep, did as the Lord's angel directed, and took to himself his wife, and knew her not until she had brought forth a son, and he called his name Jesus.

6. Wise Men.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men from the east came to Jerusalem saying, Where is the born-king of the Jews? For we saw his star in the east and have come to worship him.

7. Stirred.

On hearing this, Herod, the king was stirred up, and all Jerusalem with him, and assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

8. Bethlehem.

And they said to him, In Bethlehem of Judea, for thus it is written through the prophet, And thou Bethlehem, land of Judah, art in nowise least among the princes of Judah for out of thee shall come a governor who shall shepherd my people Israel.

9. Find Out.

Then Herod, privately calling the wise men, inquired of them the time of the star's appearance, and sending them to Bethlehem, said, Go find out exactly about

the child, and when you have found out, bring me word so that I also may come and worship him.

10. Star.

Having heard the king, they departed and, lo, the star which they saw in the east, went before them till it came and stood over where the child was. Seeing the star, they rejoiced with exceeding great joy, and when they were come into the house they saw the child with Mary his mother, and falling down they worshiped him, and opening their treasures, they presented to him gifts of gold and frankincense and myrrh. Being warned of God in a dream that they should not return to Herod, they departed to their own country by another way.

11. To Egypt.

Now when they were gone, behold, the angel of the Lord appeared unto Joseph in a dream saying, Arise, take the child and his mother and flee into Egypt and stay there until I bring thee word, for Herod will seek the child to destroy him.

Then arising he took the child and its mother and departed into Egypt, and was there until the death of Herod, in fulfillment of the Lord's word through the prophet saying, Out of Egypt have I called my son.

12. Massacre.

Then Herod, seeing that he was disdained by the wisemen, was exceedingly enraged, and sending forth, he slew all male children who were in Bethlehem and all the borders thereof, from two years old and under, according to the date which he had carefully inquired of the wise men.

13. Sorrow.

Then was fulfilled the word of Jeremiah the prophet saying, A voice was heard in Ramah; weeping and great mourning; Rachel weeping for her children, and would not be consoled because they are not.

14. Nazareth.

Now when Herod was dead, behold, the angel of the Lord

appeared in a dream to Joseph in Egypt saying, Arise, take the child and its mother, and go into the land of Israel for they are dead who sought the child's life.

15. Archelaus.

So arising, he took the child and its mother and came into the land of Israel, but hearing that Archelaus was reigning over Judea in the place of his father, he was afraid to go there, and being warned of God through a dream, he withdrew into the regions of Galilee, and came and dwelt in a city called Nazareth. So was fulfilled the word of the prophet that he should be called a Nazarene.

16. John the Baptist.

In those days came John the baptizer preaching in the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand, for this is he who was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness; Prepare ye the way of the Lord; make his paths straight.

17. Baptizing.

This same John had his raiment of camel's hair, and a leather girdle about his loins, and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the region around the Jordan, and were baptized by him in the river Jordan, confessing their sins.

18. Vipers.

But when he saw many of the Pharisees and the Sadducees coming to the baptism, he said to them, You offspring of vipers, who has warned you to flee from the coming wrath? Bring forth, therefore, fruit worthy of repentance, and do not think to say within yourselves, We have Abraham as father, for I say unto you that God is able of these stones to raise up children unto Abraham.

19. Dreadful Ax.

And already the ax lies at the root of the trees, therefore, every tree that bringeth forth not good fruit is cut down and cast into the fire. I indeed baptize you in water unto repentance, but he who comes after me is mightier

than I; whose shoes I am not worthy to lift; he shall baptize you in the Holy Spirit and in fire; whose winnowing instrument is in his hand, and he will fully cleanse his threshing floor, and gather his grain into the garner, but the chaff he will burn with unquenchable fire.

20. **Baptism of Jesus.**

Then came Jesus from Galilee to the Jordan to John to be baptized by him, but John hindered him saying, I have need to be baptized by thee, and comest thou to me? But Jesus answering said to him, Let it be done now, for thus it becometh us to fulfill all righteousness. Then John permitted him.

And Jesus, when he was baptized, went up immediately from the water, and lo, the heavens were opened, and he saw the Spirit of God descending like a dove coming upon him, and, lo, a voice out of heaven saying, This is my beloved son in whom I am well pleased.

21. **Jesus Tempted.**

Then was Jesus led up of the Spirit into the wilderness to be tested by the devil. And after having fasted forty days and forty nights, he hungered. And the tempter, coming, said to him, If thou art the son of God, command that these stones become bread. But Jesus replying, said, It is written, Man shall not live by bread alone but by every word proceeding out of the mouth of God.

22. **Vanity.**

Then the devil took him into the holy city and set him on the wing of the temple and said to him, If thou art the son of God, cast thyself down for it is written, He shall give his angels charge concerning thee, and on hands they shall bear thee and not at any time shalt thou dash thy foot against a stone. But Jesus said to him, It is written, Thou shalt not put to proof the Lord thy God.

23. **Power.**

Again the devil took him into an exceedingly high mountain and showed him all the kingdoms of the world and the glory

of them, and said to him, All these will I give thee if thou wilt fall down and worship me. But Jesus said to him, Go away, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil left him, and, behold, angels came and ministered unto him.

24.

Capernaum.

Now when he heard that John was delivered up, he withdrew into Galilee and leaving Nazareth, he came and dwelt in Capernaum which is by the sea in the borders of Zebulon and Naphtali; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Land of Zebulon and land of Naphtali; Galilee of the Gentiles by the sea beyond the Jordan; the people sitting in darkness saw a great light, and to them who sat in the region and shadow of death, light appeared.

25.

Followers.

From that time began Jesus to preach and to say, Repent, for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said to them, Come, follow me, and I will make you fishers of men. So leaving their nets, they followed him without delay. And going from thence, he saw two other brethren; James the son of Zebedee and John his brother in the boat with their father, Zebedee, mending their nets. Then he called, and straightway leaving the boat and their father they followed him.

26.

At Work.

And he went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all sickness and all infirmity among the people, and his fame went into all Syria, and they brought to him all those having various diseases and who were afflicted with torments; also the demon-possessed, lunatics and paralytics, and he healed them.

And there followed him great multitudes from Galilee and Decapolis and Jerusalem and from beyond the Jordan. And seeing the multitudes, he went up into the mountain, and when he had sat down, his disciples came to him, and he opened his mouth and taught them saying:

27. **Beatitudes.**

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Blessed are you when men shall revile you, and persecute you, and shall speak every evil against you falsely for my sake.

Rejoice, and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets who were before you.

28. **Salt, Light.**

You are the salt of the earth, but if the salt is spoiled, what shall be salted with it? It is worthless, even if not cast out and trodden upon by men. You are the light of the world. A city built on a hill can not be hid.

Neither do they light a lamp and put it under a box but on the lampstand, and it shines to all those in the house. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.

29. **Law.**

Think not that I came to destroy the law, or the prophets. I came not to destroy but to ful-

fill. Verily I say unto you, Till heaven and earth pass away, not one iota or one part shall pass from the law until all be fulfilled. Whosoever, therefore shall break one of the least commandments, and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that unless you are more righteous than the scribes and Pharisees, you shall not enter the kingdom of heaven.

30. **Guilt.**

You have heard that it was said to them of old, Thou shalt not kill, and whosoever kills shall be liable to judgment, but I say unto you that every one who is angry with his brother, shall be answerable to the judgment, and whoever calls his brother worthless, shall be in danger of the court, and whoever shall say, Thou fool, shall be in danger of the hell of fire.

31. **Reconciliation.**

If, therefore, thou bringest thy gift to the altar and rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and be reconciled to thy brother, and then come and offer thy gift.

Come to understanding with thine adversary quickly while thou art in the way with him, lest the adversary give thee to the judge, and the judge to the officer, and thou be cast into prison. Verily I say unto thee that thou shalt not come out thence until thou hast paid the last farthing.

32. **Surgery.**

You have heard that it was said, Thou shalt not commit adultery. But I say unto you that whoever looking on a woman to the degree of lustfully desiring her, has already committed adultery with her in his heart.

If thy right eye ensnare thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members perish and not thy whole body be cast into hell. And if thy right hand cause thee to stumble cut it off and cast it from thee, for it is

better for thee that one of thy members should perish, and not thy whole body go away into hell.

33. Divorce.

It was said, Whoever shall put away his wife, let him give her a divorce certificate. But I say unto you that whoever puts away his wife except she commit harlotry, consigns her to adultery, and whoever marries her thus put away, commits adultery.

34. Oaths.

You have heard that it was said to them of old, Thou shalt not swear falsely, but shall give to the Lord thy vows. But I say unto you, Swear not at all; neither by heaven, because it is the throne of God; neither by the earth, for it is a footstool of his feet; neither unto Jerusalem, for it is a city of the great king; neither swear by thy head because thou art not able to make one hair white or black. But let your word be yes or no, for more than this arises from evil.

35. No Revenge.

You have heard that it was said, An eye for an eye, and a tooth for a tooth, but I say unto you, Revenge not the evil person, but whosoever shall smite on thy right cheek turn to him the other, and whoever will go to law with thee and take away thy coat, let him have thy cloak also, and whoever forces thee to go with him one mile, go with him two. Give to him who asketh of thee and from him who would borrow of thee, turn not thou away.

36. Love.

You have heard that it was said, Thou shall love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, and pray for them who persecute you; that you may become sons of your Father who is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

For if you love them who love you, what reward have you? Do not even the tax collectors this very thing? And if you salute your brethren only, what more than common have you done?

Do not even the heathens likewise? Be you, therefore, perfect as your Father in heaven is perfect.

37. As Unto God.

See that you do not your righteousness before men, to be seen of them, otherwise you have no reward of your Father who is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before you, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But thou, in doing thy deeds of mercy, let not thy left hand know what thy right hand doeth, so that thy deed, being truly in secret, thy Father who sees in secret, shall reward thee.

38. Prayer.

And when thou prayest, be not as the hypocrites, for they love to pray standing in the synagogues, and on the street corners, so that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy room, and close the door, and pray to thy Father in secret, and thy Father who sees in secret shall reward thee.

In praying, do not employ useless repetition as the heathens do, for they think they shall be heard for their much speaking. Be not like them. For your Father knows what you have need of before you ask him. Therefore, pray as follows:

39. Lord's Prayer.

Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we have forgiven our debtors, and lead us not into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory forever, amen.

40. Forgive.

For if you forgive men their fall-downs, your Father in heaven will forgive you, but if you forgive not men their fall-

downs, neither will your Father forgive your falldowns.

41. **Fasting.**

Moreover, when you fast, be not as the gloomy stage-actors; for they make their real appearance disappear that they may appear unto men to be fasting. Verily I say unto you, They have their reward. But thou, in fasting, anoint thine head and wash thy face, so as not to appear unto men as fasting, but to thy Father who is in secret, and thy Father who sees in secret will reward thee.

42. **Riches.**

Lay not up for yourselves treasures on the earth where moth and rust consume and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

43. **Two Masters.**

The lamp of the body is the eye. Therefore, if thine eye be directed to one object, thy whole body shall be full of light, but if thine eye be useless, thy whole body shall be full of darkness. If, then, the light that is in thee is darkness, how great is that darkness.

No man can serve two masters, for either he will hate the one and love the other, or else he will hold the one, and despise the other. You can not serve God and mammon.

44. **Worry.**

Therefore, I say unto you, be not care-burdened concerning your life; what you shall eat, or what you shall drink; neither for your body, what you shall wear. Is not the life more than food, and the body than raiment? Consider the birds of heaven; they sow not, neither reap, nor gather into granaries, yet your heavenly Father feedeth them. Do you not excel them?

45. **Lilies.**

And who of you, by being anxious, can add one cubit to

his stature and why be anxious about clothing? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that not even Solomon in all his glory was arrayed like one of these. If God so clothes the plant of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you; O you of little faith.

46. **First Thing.**

Do not worry, therefore, saying, What shall we eat, or what shall we drink or wherewith shall we be clothed? For after all these things the Gentiles seek; for your heavenly Father knows every way in which you have need of these.

But seek you first his kingdom and his righteousness, and all these things shall be added unto you. Therefore, be not care-burdened about the morrow, for the morrow will have cares of its own. Sufficient for the day is the evil thereof.

47. **Judging.**

Judge not that you be not judged; for with what judgment you judge, you shall be judged, and what measure you meet shall be measured back to you. And why behold the mote that is in thy brother's eye, but considerest not the beam in thine own eye? Or how wilt thou say to thy brother; let me pull the mote out of thine eye, when, behold, a beam is in thine own eye. Thou hypocrite, cast out first the beam from thine own eye, and then thou shall see clearly to pull the little particle from thy brother's eye.

48. **Prostitution of Power.**

Give not that which is holy unto dogs, neither cast your pearls before the swine, lest they trample them under foot and turn again and rend you.

49. **Aggressive.**

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened for you. For every one who asketh receiveth, and he who seeketh findeth, and to him who knocketh it shall be opened.

What man of you, if his son ask him for bread, will give him a stone, or if he ask for a fish,

will give him a serpent? Therefore if you, being evil yet know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them who ask him.

50. Golden Rule.

All things, therefore, whatsoever you would that men should do unto you, do you even so unto them. For this is the law and the prophets.

51. Narrow.

Enter in by the strait gate; for broad and spacious is the road which leads to destruction, and many are those entering through it; because narrow is the gate, and affliction-infested the way that leads to life, and few there are who find it.

52. False Prophets.

Beware of false prophets who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree, therefore, that bringeth forth not good fruit is cut down and cast into the fire. Wherefore, by their fruits you shall know them.

53. God's Will.

Not every one who saith unto me, Lord, Lord, shall enter the kingdom of heaven but he who does the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many mighty works? Then I will profess unto them, I never knew you; depart from me, you doers of evil.

54. Foundations.

Therefore, whosoever heareth these sayings of mine and doeth them, shall be likened unto a wise man who built his house upon a rock. The rains descended and the floods came, and the winds blew, and beat upon that

house, and it fell not, for it was founded upon a rock. But whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand. The rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell, and great was the fall thereof.

And it came to pass when Jesus had ended these words that the multitudes were astonished at his teaching; for he taught them as having authority, and not as their scribes.

55. Leper.

When he was come down from the mountain, great multitudes followed him, and, behold, there came a leper worshipping him and saying, Lord, if thou wilt, thou canst make me clean. And stretching forth his hand, he touched him saying, I will, be thou clean, and immediately his leprosy was cleansed. Then Jesus said to him, See that you tell no man, but go show yourself to the priest, and offer the gift that Moses commanded as evidence to them.

56. Centurion.

On his arrival in Capernaum, a centurion came to him beseeching him and saying, Lord, my servant lieth in the house, paralyzed; grievously tormented. He said to him, I will come and heal him. But the centurion replied, saying, I am not worthy that thou shouldst come under my roof; just speak the word, and my servant will be healed. For I am a man under authority, having soldiers under me, and I say to this one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

On hearing this, Jesus marvelled, and said to them who followed, Verily I say to you, not even in Israel have I found such great faith. But many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom shall be cast into outer

darkness. There shall be weeping and gnashing of teeth. Then Jesus said to the centurion, Go thy way; let it be as thou hast believed. And the servant was healed in that hour.

57.

Healed.

When Jesus came into Peter's house, he saw Peter's mother-in-law lying sick of fever, and he touched her hand, and the fever left her, and she arose and ministered to him. In the evening they brought to him many demoniacs, and he cast out the spirits with a word, and healed all those having affliction. So was fulfilled the word of Isaiah the prophet saying, Himself took our infirmities, and bore our afflictions.

58.

Foxholes.

Seeing the multitude about him, Jesus gave orders to depart across Galilee Sea. And there came a scribe to him and said, Teacher, I will follow thee whithersoever thou goest. But Jesus said to him, The foxes have holes, and the birds of heaven have nests, but the son of man hath not where to lay his head. And another of his disciples said to him, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow me, and leave the dead to bury their own dead.

59.

Storm.

As he embarked in a boat, his disciples followed him. And, behold, a great tempest arose in the sea so that the boat was covered by the waves, but he was asleep. They came and awoke him, saying, Lord, save us; we are perishing. And he said to them, Why are you distressed? O you of little faith. Then he arose and rebuked the winds and the sea and there was a great stillness. But the men marveled saying, From whence is this that even the winds and the sea obey him?

60.

Demons.

And when he was come to the other side, into the country of the Gadarenes, there met him two demon-possessed, coming from among the gravestones;

they were so fierce that no one was able to pass that way. And, behold, they cried saying, What is it to us or you, son of God? Have you come prematurely to torment us?

61.

Hogs.

Now a distance from them was a herd of many swine feeding. And the demons besought him saying, If you cast us out, send us into the herd of swine. And he said to them, Go. So coming out they went into the swine, and, behold, all the herd ran down the steep into the sea, and died in the waters, but the swine-feeders fled, and coming into the city, told everything about the demoniacs. And, behold, the whole city came out to meet Jesus, and, seeing him, they besought him to leave their borders.

62.

Paralytic.

Embarking in a boat, he crossed over, and came to his own city. And, behold, they brought to him a paralytic, lying on a bed. Jesus, beholding their faith, said to the paralytic, Child be cheerful; your sins are forgiven. And, behold, certain of the scribes said among themselves, This man blasphemeth.

But Jesus, knowing their thoughts, said, Why think evil in your hearts? For which is easier to say, Thy sins are forgiven, or to say, Arise and walk? But that you may know that the son of man has power on earth to forgive sin: then he said to the paralytic, Arise, take up thy bed and go into thine house. Then arising, he went into his house. The beholding multitudes feared and glorified God who gave such power unto men.

63.

Matthew.

As Jesus passed along from thence, he saw a man named Matthew sitting at the tax office, and said to him, Follow me, and arising, he followed him.

And it came to pass, while he reclined in the house, that many of the publicans and sinners came and sat down with Jesus and his disciples.

But the Pharisees, seeing this, said to his disciples, Why is it that your teacher eats with the

tax collectors and irreligious people? He, on hearing this, said, They who are well have no need of a physician, but they who are sick; go and learn what this means: I will have mercy and not sacrifice; for I came not to call the righteous, but sinners.

64. Patches.

Then cometh to him John's disciples saying, Why do we and the Pharisees fast, but thy disciples do not fast? Jesus said to them, Can the sons of the bride-chamber mourn while the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they shall fast.

No one putteth a patch of new cloth on an old garment, for the intended patch takes from the garment, and the rent is made worse. Neither do they put new wine in old wine skins lest the skins burst, and the wine runs out, and the skins perish. But they put new wine into new wine skins, and both are preserved.

65. Dead.

And while he spoke these things to them, behold, a ruler came worshiping him, saying, My daughter has just died, but come and lay your hands upon her, and she shall live. Jesus arose and followed him, as also did the disciples.

66. Bleeding.

And, behold, a woman; a sufferer for twelve years from bleeding, came from behind and touched the hem of his garment. For she said within herself, If I but touch his garment, I shall be healed. But Jesus turning, and seeing her, said, Daughter, be cheerful; thy faith hath saved thee. And in that hour the woman was made whole.

67. Raised.

Coming into the ruler's house, and seeing the fluteplayers and the multitude making a tumult, Jesus said, Give place, for the damsel is not dead, but sleepeth. And they regarded him as absurd. But when the crowd was put out, he went in and took her hand, and the girl arose, and

the fame of this went into all that country.

68. Blind.

And as Jesus went from thence, two blind men followed him, crying out and saying, Have mercy on us, son of David. After he had come into the house, the blind men came to him, and Jesus said to them, Do you believe that I am able to do this? And they said to him, Yes, Lord. Then he touched their eyes, saying, According to your faith so be it unto you. And their eyes were opened. Then Jesus strictly charged them saying, See that you tell no one. But they, going out, spread his fame into all that country.

69. Demon.

And as they went out, behold, they brought to him a dumb man possessed by a demon, and when the demon was cast out, the dumb man spoke. Then the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, By the ruler of devils he casts out devils.

70. Compassion.

And Jesus went among all the cities and villages; teaching in their synagogues, and healing every disease, and every infirmity. But seeing the multitudes, he was moved with compassion for them, because they were torn and scattered as sheep having no shepherd. Then he said to his disciples, The harvest truly is plenteous, but the laborers are few. Pray you the Lord of the harvest that he will send forth laborers into his harvest.

71. Apostles.

Furthermore, calling his twelve disciples, he gave them authority over unclean spirits, to cast them out, and to heal all sickness and all infirmity.

Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot who betrayed him.

72.

Sent.

These twelve Jesus sent forth, and commanded them, saying, Go not to the habitat of Gentiles, neither enter a city of Samaritans, but go rather to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out devils; freely you received; freely give.

Provide not gold, neither silver nor brass for your purses, neither bag for the journey, nor two coats, nor staff; for the workman is worthy of his livelihood. And into whatever city or village you enter, search out who in it is responsive, and there abide until you leave. Salute the house which you enter and if the house is worthy, let your peace come upon it, but if the house is not worthy, let your peace return to you.

And whoever will not receive you, nor hear your words, when you go from that house or city, shake the dust from your feet. Verily I say to you that it shall be more tolerable for the land of Sodom and Gomorrah in a day of judgment than for that city.

73.

Persecuted.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore as wise as serpents, and harmless as doves. Beware of men; for they will give you up to their courts, and scourge you in their synagogues; and you will be brought before rulers and kings for my sake, to give testimony to them and to the Gentiles.

But when they deliver you up, do not worry about how or what you shall say; for it shall be given you in that hour what you shall say; for it is not you who speak, but the spirit of your Father speaking in you.

Brother will give up a brother to death, and a father the child, and children shall rise up against parents, and put them to death, and you shall be hated of all nations for my name's sake; but whosoever endureth unto the end the same shall be saved.

74.

Flee.

When they shall persecute you in one city, flee to another; verily I say to you that you will not complete the cities of Israel until the son of man be come.

The disciple is not above his teacher, nor the servant his master. It is sufficient for the pupil that he become as his teacher, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more will they vilify those of his household.

75.

Fear Not.

Therefore, fear them not, for there is nothing covered that shall not be revealed, and nothing hid that shall not be known. What I speak to you in the darkness, proclaim it in the light, and what you hear in the ear, herald it from the house-tops. Be not afraid of them who kill the body, but who are not able to kill the soul; rather fear him who is able to destroy both body and soul in hell.

Are not two sparrows sold for a penny? Not one of them shall fall to the ground away from your Father. Even the hairs of your head are all numbered; fear not, therefore, you are of more value than many sparrows.

76.

A Warfare.

Every one, therefore, who will confess me before men, him will I confess before my Father who is in heaven, but whosoever will deny me before men, him will I deny before my Father who is in heaven.

Think not that I came to hurl peace upon the earth; I came not to throw peace but a sword. For I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's foes shall be those of his household.

Whoever loveth father or mother more than me is not worthy of me, and whoever loveth son or daughter more than me is not worthy of me, whoever will not take up his cross and follow me is not worthy of me. Whoever findeth his life shall lose it, and who-

ever loseth his life for my sake shall find it.

Whoever receiveth you, receiveth me, and whoever receiveth me, receiveth him who sent me. Whoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward, and whoever receiveth the righteous in the name of the righteous shall receive the reward of the righteous, and whosoever would give to one of these little ones a cooling cup only in the name of a disciple, verily I say unto you that he shall in no wise lose his reward.

It came to pass that when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

77.

Proof.

John, in prison, hearing of the works of Christ, sent by his disciples, and said to him, Art thou he who cometh, or look we for another? Then Jesus, replying, said to them, Go tell John what you see and hear: the blind receive sight; the lame walk; lepers are cleansed, and the deaf hear, and the dead are raised, and the poor have the gospel. Blessed is he who is not offended at me.

78.

John.

As they journeyed, Jesus began to say to the multitudes concerning John: What went ye out into the wilderness to see? A reed shaken by wind? But what went ye out to see? A man clothed in softness? Behold, they who possess the soft things are in king's houses. But why went ye out? To see a prophet? Yes, I say to you, and more than a prophet. This is he concerning whom it is written, Behold, I send my messenger before thy face, and he shall prepare thy way before thee. Verily I say unto you that among those born of women there hath not arisen a greater than John the Baptist, yet he who is least in the kingdom of heaven is greater than he.

From the days of John the Baptist until now, the kingdom of heaven experiences violence, and force-users storm it. For all the

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prophets and the law prophesied until John; and if you are willing to receive it, this is Elijah who was to come. He who has ears, let him hear.

79.

Inconsistent.

To what shall I compare this generation? It is like children sitting in market-places, and calling to one another, saying, We have played the flute for you, but you haven't danced; we have cried, but you haven't responded with grief. John came neither eating nor drinking, and they are saying, He has a devil; the son of man came, eating and drinking, and they say, Behold, a glutton and a wine-drinker; a friend of publicans and sinners. Nevertheless, wisdom is justified by her works.

80.

Worse.

Then he began to rebuke the cities wherein his mightiest works were done, because they repented not. Woe unto you, Chorazin; woe unto you, Bethsaida, for if the mighty works done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. Verily I say unto you that it shall be more tolerable for Tyre and Sidon in a day of judgment than for you.

And thou, Capernaum; will you be exalted to heaven? You shall be cast down to the abode of death; for if the mighty works transpiring in you, had been done in Sodom, it would have remained until today. Moreover, I say to you that Sodom shall fare better in a day of judgment than you.

81.

Babes.

At that time Jesus, in making distinctions, said, I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the skillful and experienced, and hast revealed them unto babes; yea, Father, for such seemed good in thy sight. All things are given to me by my Father, and none knoweth the son except the Father, neither doth any one know the Father except the son chooses to make revelations.

82.

Come.

Come unto me all ye who labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls; for my yoke is easy, and my burden is light.

83.

Sabbath.

At that time Jesus went, on the sabbath, through the grain fields, and his disciples, being hungry, began to pluck wheat-heads, and to eat. But the Pharisees, on seeing this, said to him, Behold, thy disciples do that which is not lawful on a sabbath. But he said to them, Are you not familiar with what David did when he was hungry, and those with him; how he went into the house of God, and ate the show-bread; which was not lawful for him to eat, neither for those with him, but for the priests only?

Or are you unmindful that, in keeping with the law, the priests, on the sabbath, in the temple, profane the sabbath and are blameless? I say to you that something greater than the temple is here. If you had known the meaning of "I desire mercy, and not sacrifice," you would not have condemned the guiltless. For the son of man is Lord of the sabbath.

84.

Healing.

And departing from thence, he went into their synagogue, and behold a man had a withered hand. In order to get a cause for accusation against him, they asked him, saying, Is it lawful to heal on the sabbath? But he said to them, What man of you who, if he have one sheep and it fall into the pit on the sabbath, will not lay hold on it, and lift it out? A man is worth more than a sheep. Then it is lawful to do good on the sabbath.

Then he said to the man, Stretch forth your hand, and he stretched it forth, and it was made whole as the other. But the Pharisees went out and took counsel against him; how they might destroy him. Knowing this,

Jesus went from thence; many following him, and he healed them all, and requested them not to make him known; in fulfillment of the word of Isaiah the prophet saying, Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall declare judgment to the nations; he shall not strive, nor cry aloud; neither shall one hear his voice in the street. A fractured reed shall he not break, nor smoking flax shall he quench, till he send forth judgment to victory, and in his name shall the nations hope.

85.

Unpardonable.

Then was brought to him a demoniac, both blind and dumb, and he healed him, so that the dumb spoke and saw. And all the multitudes were amazed and said, Can this be the son of David? But the Pharisees, hearing, said, This fellow doesn't cast out demons except through Beelzebub, the ruler of devils.

But knowing their thoughts, he said to them, Every kingdom divided against itself is deserted, and every city or house divided against itself shall not stand. If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I, by Beelzebub, cast out devils, by whom do your sons cast them out? Therefore, they shall be your judges. But if I, by the Spirit of God, cast out devils, then is the kingdom of God revealed before you.

Or how can one enter the house of the strong and seize his goods unless he first bind the strong, and then plunder his house? He who is not with me is against me, and he who gathereth not with me scattereth.

Wherefore, I say to you that every sin and blasphemy shall be forgiven men, except blasphemy of the Holy Spirit shall not be forgiven. And whoever speaks a word against the son of man, it shall be forgiven him, but whoever would speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come.

Either make the tree good and its fruit good, or make the tree worthless and its fruit worthless: for a tree is known by its fruit. Generation of vipers; being evil, how are you able to speak good? For out of the abundance of the heart the mouth speaketh.

The good man out of good treasures bringeth forth good, but the evil man out of evil treasures bringeth evil things. I say to you that every idle word which men shall speak, they shall give an account thereof in a day of judgment; for by your words you shall be justified, and by your words you shall be condemned.

87.

Signs.

Then certain of the scribes and Pharisees replied to him, saying, Teacher, we want to see a sign from you. But he, replying, said to them, An evil and adulterous generation seeks a sign, and no sign shall be given it except the sign of the prophet Jonah; for as Jonah was in the belly of the sea-monster for three days and three nights so shall the son of man be in the heart of the earth three days and three nights.

88.

Greater.

Men of Ninevah shall stand up in judgment with this generation, and condemn it, because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here.

The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from another land to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.

89.

Worse.

When the unclean spirit is gone out of a man, it goeth through waterless places seeking but not finding rest. Then it says, I will return to my house from whence I came. And coming, he findeth it unoccupied, swept and set in order.

Then going out, he gathereth with him seven other spirits more wicked than himself, and they enter in, and dwell there, and the last state of that man becomes

worse than the first. So shall it be with this evil generation.

90.

Kinship.

While he was still speaking to the multitudes, behold, his mother and brethren stood outside seeking to speak with him. To the one informing him, he said, Who is my mother, and who are my brethren? And stretching forth his hands over his disciples, he said, Behold my mother and my brethren. For whoever would do the will of my Father who is in heaven, the same is my brother and sister and mother.

91.

Soils.

On that day, going out of the house Jesus sat by the sea. And there gathered to him great multitudes so that he got into a boat and sat, while all the multitude stood on the shore. And he spoke to them many things in parables saying,

Behold, a sower went forth to sow. And as he sowed, some seed fell by the wayside, and the birds came and ate them. Others fell in stony places where they had not much earth, and straightway they sprang up because they had no depth of earth, but when the sun was up they were scorched, and because they had no root they withered away. And others fell on thorns and the thorns grew up and choked them. Others fell on good ground, and bore fruit; some a hundredfold, some sixty-fold, and some thirty-fold. He who has ears, let him hear.

92.

Parables.

His disciples came and said to him, Why do you speak to them in parables? He replied saying, To you is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance, but whoever has not, from him shall be taken what he has. Wherefore, I speak to them in parables, because seeing, they do not see, and hearing, they do not hear, neither understand. In them is fulfilled the prophecy of Isaiah which says, Hearing you shall hear and not understand, and seeing you shall

see, yet not perceive. The heart of this people is waxed gross, and with their ears they hear miserably, and their eyes have they closed, lest at any time they should see with their eyes and hear with their ears, and understand with their heart, and turn, and I should heal them.

93. Explained.

Blessed are your eyes because they see, and your ears, for they hear. Truly I say to you that many prophets and righteous ones desired to see what you see, and saw not, and to hear what you hear, and heard not. Hear you, then, the parable of the sower:

From every one hearing the word of the kingdom but not understanding it, the evil one snatches away what was sown in his heart. This is he who was sown by the wayside.

He who was sown in stony places is the one who hears the word, and receives it gladly, and endureth for a time, but when tribulation and persecution ariseth because of the word, he is immediately offended to the degree of falling.

He who was sown among thorns is the one who hears the word, but the care of this present age, and the deceitfulness of riches choke the word, and it becomes unfruitful.

He who was sown in good ground is he who hears and understands the word, and who forthwith bears fruit, and produces some a hundredfold, some sixty, and some thirty.

94. Tares.

Another parable he set before them saying, The kingdom of heaven is like a man who sowed good seed in his field, but while the men slept, the enemy came and sowed tares over the midst of the wheat, and went away. But when the blade sprang up and bore fruit, then appeared the tares also.

The servants of the household said to him, Lord, didst thou not sow good seed in thy field? From whence, then, the tares? And he said to them, A hostile man hath done this. They said to him, Do

you wish us to go and gather them up? But he answered, No, lest in gathering up the tares you root up the wheat with them. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into my granary.

95. Mustard.

Another parable set he before them saying, The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; which is indeed among the smallest of all seeds, yet when grown it is larger than the garden plants, and becomes a tree, so that the birds of heaven come and roost in its branches.

96. Leaven.

Another parable spake he to them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.

97. Explained.

All these things Jesus spoke in parables to the multitudes, and without a parable spoke he not to them, and so fulfilled the word through the prophet saying, I will open my mouth in parables; I will utter things kept secret since creation.

Then dismissing the multitudes, he came into the house, and his disciples came to him requesting, Explain to us the parable of the tares of the field. Replying, he said to them:

He who sows the good seed is the son of man; the field is the world; the good seed are the sons of the kingdom; the tares are the sons of the evil, and the enemy who sows them is the devil; the harvest is the end of a given age, and the reapers are the angels. As, therefore, the tares are collected and burned in fire, so shall it be in the end. For the son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and those who work lawlessness, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears, let him hear.

98. Hid Treasure.

The kingdom of heaven is like unto a treasure hid in a field, which a man found and hid, and for joy over it, he went and sold all that he had and bought that field.

Again the kingdom of heaven is like unto a merchant-traveler seeking goodly pearls. On finding one pearl of great value, he went and sold all that he had and bought it.

99. Fish.

Again the kingdom of heaven is like unto a net cast into the sea, and gathereth of every kind; which when it was full, they drew it upon the shore, and sitting down, selected the good unto vessels, but the worthless they cast away.

So shall it be in the end. The angels will come forth and separate the evil from the good, and cast them into the furnace of fire. There shall be wailing and gnashing of teeth.

100. Old and New.

Have you understood all these things? They said to him, Yes. He said to them, Therefore, every scribe, instructed in the kingdom of heaven is like unto a man who is a householder who bringeth forth out of his treasures things both new and old.

101. At Home.

And it came to pass that when Jesus had finished these parables, he departed thence. And coming into his own country, he taught in their synagogues, inasmuch that they were astonished, and said, From whence hath he this wisdom and these great works? Is not this the carpenter's son, and is not his mother called Mary, and his brethren James and Joseph, and Simon and Judas? And his sisters, are they not all with us? Whence then hath he all these things? And they were offended in him.

But Jesus said to them, A prophet is not without honor save in his own country, and his own house. And he was not

able to do many mighty works there on account of their unbelief.

102. John Killed.

At that time, Herod the governor heard of the fame of Jesus, and said to his servants, This is John the Baptist; he is risen from the dead; therefore, these powers work in him. For Herod had laid hold upon John, and bound him, and put him in prison on account of Herodias, his brother Philip's wife; for John had said to him, It is not lawful for you to have her. Although wishing to kill him, he feared the people, because they regarded him as a prophet.

But during celebration of Herod's birthday, the daughter of Herodias danced in the midst and pleased Herod; whereupon, he promised her with an oath to give whatever she would ask. And she being induced by her mother, said, Give me HERE the head of John the Baptist on a platter.

Although disturbed by it, the king, on account of his oath, and the people present, ordered the gift, and sent and beheaded John in prison. So the head was brought on a platter, and given to the damsel, and she brought it to her mother. His disciples came and took up the corpse and buried him, and came and told Jesus.

103. Five Thousand.

On hearing this Jesus departed from thence in a boat unto a desert place apart, and the multitudes, learning it, followed him on foot from the cities. And when he was come out and saw a great multitude, he was moved with compassion for them, and healed their sick.

But when evening was come, the disciples came to him saying, This is a desert place, and the day is over; send away the multitudes, that they may go into the villages and buy for themselves food. But Jesus said to them, They have no need to go away; give them food yourselves. But they said to him, we have here only five loaves and two fishes. He said, Bring them

here to me. Then he commanded the multitude to sit down on the grass, and taking the five loaves and two fishes, and looking up into heaven, he blessed, and broke, and gave the loaves to the disciples, and the disciples gave to the multitudes.

And they all ate, and were filled, and took up the remainder of broken pieces twelve baskets full. And they who ate were about five thousand men, besides women and children. Then straightway he constrained the disciples to get into a boat and precede him to the other side while he dismissed the multitudes.

104. Water Walking.

After sending the multitudes away, he went up into the mountain apart to pray. And when evening was come, he was there alone. But the boat was already far from shore, and distressed by the waves, for the wind was contrary. In the fourth watch of the night he came to them, walking on the sea. But the disciples beheld him walking on the sea, and were terrified, saying, It is a ghost. And they cried out for fear.

Immediately Jesus spoke to them saying, Take courage; it is I; fear not. But Peter, replying said to him, Lord, if it is you, bid me come to you upon the water. And he said, Come. And Peter, descending from the boat, walked upon the water and came to Jesus. But perceiving the wind, he was affrighted, and, beginning to sink, he cried out saying, Lord, save me. At once Jesus reached forth the hand and caught him, and said to him, O thou of little faith; wherefore didst thou doubt?

When they got into the boat, the wind ceased, and those in the boat worshipped him, saying, Of a truth, thou art the son of God.

And crossing over, they came to the land of Gennesaret, and the men of that place, when they knew him, sent into all the surrounding region, and brought to him all who were afflicted, and they besought him that they might touch even the border of

his garment. And as many as touched were healed.

105.

Tradition.

Then scribes and Pharisees from Jerusalem came to Jesus, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But replying, he said to them, Why do you transgress the law of God by your tradition? For God said, Honor the father and the mother, and he who speaketh evil of father or mother, let him be ended by death.

But you say that one may escape obligation to his father if he will remind the father, or mother, that what he has of profit to them is already dedicated to God. Thus you have made void the word of God by your tradition. You hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips yet their heart is far from me. In vain they worship me by teaching as doctrines the commandments of men.

106.

Defilement.

And calling the multitude, he said to them, Hear and understand; not that which goeth into the mouth defileth the man, but that which proceedeth out of the mouth; this defileth the man.

Then the disciples came and said to him, Do you know that the Pharisees were offended when they heard this saying? But making reply, he said, Every planting which my heavenly Father hath not planted shall be rooted up. Let them alone; they are blind guides; and if the blind lead the blind, both shall fall into a pit.

Peter, replying, said to him, Explain to us the parable. And he said, Are you still without understanding? Don't you know that whatever goes into the mouth proceedeth to the bowels, and is cast out in the discharge? But that which cometh out of the mouth proceedeth from the heart, and they pollute the man. For out of the heart cometh evil thoughts, murders, adulteries, harlotries, thefts, false-witnessings, blasphemies; these things defile the man; but eating with

unwashed hands does not defile the man.

107.

Crumbs.

And going from thence, Jesus withdrew into parts of Tyre and Sidon. And, behold, a Canaanitish woman from those borders came and cried out saying, Have mercy on me, Lord, son of David, for my daughter is grievously demon-possessed. But he answered her not a word.

Then the disciples coming, requested him, saying, Send her away, for she crieth after us. But he replied, saying, I am not sent except to the lost sheep of the house of Israel. Then she came and prostrated herself before him, uttering, Lord, help me.

Making reply, he said, It is not good to take the children's food and give it to dogs. She answered, Yes, Lord, but even the dogs eat the crumbs which fall from their master's tables. Then Jesus made reply, saying, O woman, great is thy faith. Let it be as thou hast desired. And her daughter was healed from that hour.

And Jesus departed thence, and came to the sea of Galilee; and he went up into the mount, and sat there. Moreover, great multitudes came to him, bringing with them lame, cripple, blind, dumb, and many others, and laid them at his feet, and he healed them, so that the multitude was astonished at beholding the dumb speak and the lame walking, and the blind seeing. And they glorified the God of Israel.

108.

Four Thousand.

Jesus called his disciples and said, I have compassion on the multitude because already three days they have continued with me, and have nothing to eat. I do not wish to send them away fasting, lest they faint on the way.

The disciples said to him, From whence, in a desert place, are we to procure so many loaves as will feed such a multitude? Jesus said to them, How many loaves have you? They said, Seven, and a few fishes.

And he commanded the multitude to sit down on the ground, and he took the seven loaves and the fishes, and gave thanks, and brake and gave to the dis-

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ciples, and the disciples gave to the multitude. So they all ate and were filled, and took up the remaining fragments; seven baskets full. And those eating were four thousand men, besides women and children. Sending the multitudes away, he embarked in a boat, and came into the borders of Magadan.

109.

Signs.

Then came the Pharisees and Sadducees, tempting him, and asked him to show them a sign from heaven. Replying, he said, When it is evening you say, It will be fair, for the heaven is red; in the morning you say, it will be foul, for the heaven is red and lowering. You know how to discern the face of the heaven, but not the signs of the times. An evil and adulterous generation seeketh a sign, and no sign shall be given it except the sign of Jonah. And he left them and departed.

110.

Beware.

Coming to the other side, the disciples forgot to take bread, and Jesus said to them, Watch and beware of the leaven of the Pharisees and Sadducees. But they discussed it among themselves saying, We have brought no bread. On perceiving this, Jesus said, O you of little faith; why discuss it among yourselves because you have no bread? Do you not understand nor remember the five loaves of the five thousand, and how many baskets you took up; neither the seven loaves of the four thousand, and how many baskets you took up? How is it that you fail to understand that I spoke to you not concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then they understood that he spoke to caution them, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

111.

Church.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, saying, Who do men say that the son of man is? They answered, Some say John the Baptist; others say

Elijah and still others say Jeremiah, or one of the prophets. He said to them, But who say you that I am? Simon Peter, replying, said, Thou art the Christ, the son of the living God.

In making reply, Jesus said to him, Blessed art thou, Simon, son of Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. Moreover, I say unto thee that thou art Peter, and on this rock will I build my church, and the gates of Hades shall not prevail against it.

I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall have (first) been bound in heaven, and whatsoever thou shalt loose on earth shall have (first) been loosed in heaven. Then he charged the disciples to tell no one that he was the Christ.

112.**Cross.**

From that time began Jesus Christ to show his disciples that he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and rise on the third day.

Then Peter took him, and began to rebuke him, saying, Divine fortune attends thee, Lord; this shall not happen to thee. But turning, he said to Peter, Get thee behind me, Satan; for thou art my stumbling block; for thou considerest not the things of God, but things of men.

Then Jesus said to his disciples, If anyone desires to follow me, let him deny himself, and take up his cross, and follow me. For whoever would save his life shall lose it, and whoever shall lose his life for my sake shall find it. For what shall it profit a man if he gain the whole world, and lose his own life? Or what will a man give in exchange for his life?

It is destined for the son of man to come in the glory of his Father, with his angels, and then will he reward each according to his work. Verily I say to you that there are some standing here who shall not taste of death till they

see the son of man coming in his kingdom.

113.**Transfiguration.**

And after six days, Jesus taketh with him Peter, James, and John his brother, and carried them up into a high mountain apart and he was transfigured before them. And his face did shine as the sun, and his garments became white as light. And, behold, there appeared to them Moses and Elijah, talking with him.

Peter answered and said to Jesus, Lord, it is good for us to be here; if you so desire, I will make here three tents; one for you, one for Moses, and one for Elijah. And while he was yet speaking, behold, a bright cloud overshadowed them, and, behold, a voice out of the cloud saying, this is my beloved son in whom I am well pleased; hear you him.

On hearing this, the disciples fell on their face, and were sore afraid. Jesus came and touched them and said, Arise and fear not. And lifting up their eyes, they saw no one except Jesus only. As they came down from the mountain, Jesus charged them saying, Tell the vision to no one until the son of man be risen from the dead.

And the disciples asked him, saying, Why do the scribes say that Elijah must come first? And he, replying, said, Elijah indeed cometh, and shall restore all things, but I say unto you that Elijah has come already, and they knew him not, and did to him whatever they wished. In like manner the son of man is about to suffer by them. Then the disciples understood that he spoke to them of John the Baptist.

114.**Rebuked.**

And when they were come to the multitude, a man came to him, and knelt before him, saying, Lord, have mercy on my son, for he is a lunatic, and suffers misery, for many times he falls into the fire, and often into the water. I brought him to thy disciples, but they were unable to heal him.

Jesus, replying, said, O generation faithless and perverse: how long shall I be with you;

how long shall I bear with you? Bring him here to me. And Jesus rebuked him, and the demon came out of him, and the boy was healed from that hour.

Then the disciples came to Jesus privately and said, Why were we not able to cast it out? He said to them, Because of your little faith; for verily I say unto you that if you, having faith as a grain of mustard seed, you shall say to this mountain, Remove from here to yonder, it shall remove, and nothing will be impossible to you.

And while they were together in Galilee, Jesus said to them, The son of man is about to be delivered into the hands of men, and they shall kill him, and on the third day he shall rise. And they were greatly distressed.

115. Taxes.

And when they went into Capernaum, those who collected the temple tax came to Peter and said, Your teacher, does he not pay the half-shekel? He answered, Yes. And when he was come into the house, Jesus anticipated him, saying, What think you, Simon; the kings of the earth, from whom do they take taxes and assessment; from their sons or from others? He said, Of others. Jesus said to him, Then the sons are free; but in order not to offend them, go to the sea, and cast a hook; take the first fish that comes up, and opening its mouth, you will find a shekel; take and give it to them for myself and you.

116. Little Child.

In that hour came the disciples to Jesus, saying, Who really is greatest in the kingdom of heaven? And calling a little child, he set it in the midst of them, and said, Verily I say unto you that unless you turn and become as little children, you shall in no wise enter the kingdom of heaven. Whosoever, therefore, who humbleth himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me. But whosoever shall cause to stumble one of these little ones who believe in me, it were better for him if a great

millstone were hung about his neck, and he were cast into the vastness of the sea.

117. Surgery.

Woe to the world because of stumblingblocks. Stumblingblocks are forced to come, but woe to the man through whom the offense cometh. If thy hand or thy foot ensnare thee, cut it off, and cast it from thee. It is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into the eternal fire.

And if thine eye causeth thee to stumble, pluck it out, and throw it from thee. It is good for thee to enter into life with one eye rather than having two eyes to be cast into hell fire. Beware that you disdain not one of these little ones, for I say unto you that their angels in heaven are ever looking upon the face of my father who is in heaven.

118. Lost.

What think you; if any man have a hundred sheep, and one of them go astray; doth he not leave the ninety and nine on the mountain, and go searching for the lost one? And if it be that he findeth it, verily I say to you, He rejoiceth over it more than over the ninety and nine which went not astray. Likewise it is not the will of my Father who is in heaven that one of these little ones should perish.

119. Reconciliation.

If thy brother sin against thee, go tell him between him and thee alone. If he will hear thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. If he will not hear them, tell it to the church, but if he will not hear the church, let him be unto thee as a heathen and a publican.

120. Binding.

Verily I say unto you that whatsoever you shall bind on earth shall have (first) been bound in heaven, and whatsoever you shall loose on earth shall have (first) been loosed in heaven. Again I say unto you

that if two of you shall agree on earth concerning any matter whatsoever they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them.

121.

Forgiving.

Then Peter, coming to Jesus, said, How often shall my brother sin against me, and I forgive him? Until seven times? Jesus answered him, I say unto you, not till seven times, but until seventy times seven.

For this reason the kingdom of heaven is likened unto a man who is king, who would make a reckoning with his servants. In beginning his reckoning, there was brought to him one who owed him about \$11,000,000. And not being able to make payment, the master ordered him to be sold, and the wife and the children, and all that he had, and payment be made.

Falling down, therefore, the servant besought him, saying, Have mercy on me, and I will pay thee all. Then the lord of the servant was moved with compassion, and released him, and canceled the debt.

But the servant, going out, found one of his fellow-servants who owed about \$17, and seizing him, he choked him, saying, Pay me what thou owest. Then falling down, the fellow-servant besought him, saying, Have mercy on me and I will pay you. But he would not and, instead, went and cast him into prison until he should pay the debt.

Seeing what had been done, his fellow-servants were greatly grieved, and came and told their master everything that had happened. Then his master called him and said to him, Wicked servant; the whole of that debt I forgave you because you entreated me. Was it not also an obligation upon you to have mercy on your fellow-servant, as I had pity on you? And the master, being angry, delivered him to the punishers until he should pay the whole debt. Just so will my heavenly Father do to you if you,

from your hearts, forgive not each one his brother.

122.

Marriage.

And it came to pass when Jesus ended these sayings, he departed from Galilee, and came into the borders of Judea beyond the Jordan. And there followed him great multitudes, and he healed them there.

The Pharisees came to him tempting him and said, Is it allowable for a man to divorce his wife for every accusation? In making reply he said, Have you not read that the Creator at the beginning made them male and female, and said, For this reason shall a man leave the father and the mother, and shall cleave to his wife, and they two shall be one flesh? So then they are no longer two, but one flesh. What, therefore, God hath joined together, let no man put asunder.

They said, Why then did Moses command to give a divorce certificate, and put her away? He said to them, Moses, because of your hardheartedness permitted you to put away your wives, but from the beginning it was not so. And I tell you that whoever puts away his wife except for fornication, and marrieth another commiteth adultery.

The disciples said to him, If such is the guilt of the man with the wife, it is better not to marry. But he said to them, Not all can act upon this idea, but some can. For there are eunuchs who were born such from mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to act upon it, let him do so.

123.

Children.

Then there were brought to him little children that he might lay hands on them and pray. But the disciples rebuked them, and Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And he laid hands on them and departed thence.

124.

Riches.

And, behold, one came to him

and said, Teacher, what good thing shall I do that I may have eternal life? He said to him, Why asketh thou me concerning the good? One there is who is good. But if thou wouldst enter into life, keep the commandments. And he said, Which? Jesus answered, Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother, and thou shalt love thy neighbor as thyself.

The young man said to him, All these have I kept; what lack I yet? Jesus said to him, If you wish to be perfect, go sell your goods, and give to the poor, and you shall have treasure in heaven, and come follow me. Hearing this, the young man went away sorrowful, for he had great possessions.

And Jesus said to his disciples, Verily I say unto you that a rich man will with difficulty enter the kingdom of heaven. Again I say to you that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

Hearing this, the disciples were exceedingly amazed, saying, Who then can be saved? But Jesus looked on them and said to them, With men this is impossible, but with God all things are possible.

125.

Reward.

Then Peter, replying, said to him, Behold, we have left all and followed thee; what shall we have? And Jesus said to them, Verily I say to you that you who have followed me, in the regeneration when the son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

And everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or land for my sake, shall receive many times more, and inherit eternal life. But many who are first shall be last, and last shall be first.

126.

Wages.

The kingdom of heaven is like unto a man, a householder, who went out early in the morning to

hire laborers for his vineyard. And having agreed with the workmen for a denarius (ABOUT 17c) a day he sent them into his vineyard. Going out again about the third hour, he saw others standing in the marketplace. He said to them, Go you also into the vineyard, and whatever is right, I will give you, and they went.

And he went out again about the sixth and ninth hour, and did likewise. Then about the eleventh hour he went out and found others standing, and said to them, Why stand you here the whole day idle? They said to him, Because no one has hired us. He said to them, Go you also into the vineyard.

At evening the master of the vineyard said to his steward, Call the workmen, and give them their wages, beginning from the last unto the first. Then came the eleventh-hour ones and received each a denarius. Then the first ones came, and thought that they should receive more. But they also received each a denarius. But on receiving it they murmured against the householder, saying, These last worked only one hour, and you have made them equal to us who bore the burden of the day and the heat.

127.

Agreed Upon.

And answering one of them, he said, Friend, I do you no wrong: did you not agree with me for a denarius? Take what is yours, and go; my decision is to give to these last even as to you. Is it not allowed me to do what I will with what is mine? Do you view it in an evil manner because I am generous (to these last)? So the last shall be first, and the first last.

128.

Death to Life.

And Jesus, about to enter Jerusalem, took the twelve aside privately on the way, and said to them, Behold, we go up to Jerusalem, and the son of man shall be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the gentiles to mock and to scourge and to crucify, and on the third day he shall rise.

129.

Ambition.

Then there came to him the mother of the sons of Zebedee with her sons worshipping and making a request of him.

He said to her, what is it you wish? She answered him, Command that these two sons of mine may sit, one on your right hand, and one on your left when you are king.

Jesus, making reply, said, You know not what you ask; are you able to drink the cup which I am about to drink? They said to him, We are able. He answered them, My cup indeed you shall drink, but to sit on my right hand, and on my left is not mine to give, but is for those for whom it has been prepared by my Father.

When the ten heard it, they were indignant at the two brothers. But Jesus, calling them to him, said, You know that the rulers of the gentiles lord it over them, and the great ones exercise authority over them. Not so shall it be among you, but whoever would become great among you shall be your minister, and he who will be first among you shall be your servant. Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

130.

Blind.

As they went out from Jericho a great multitude followed him, and, behold, two blind men sat by the wayside. When they heard that Jesus was passing by they cried out, saying, Lord, son of David, have mercy on us. But the multitude rebuked them that they should be silent. Still they cried out the more saying, Lord, son of David, have mercy on us. Jesus stopped, and called them and said, What do you wish me to do for you? They said, Lord, that our eyes may be opened. Jesus had pity on them, and touched their eyes, and immediately they received sight and followed him.

131. **Triumphal Entry.**

And as they drew near unto Jerusalem, and came to Bethphage at the mount of Olives,

then Jesus sent two disciples saying to them, Go to the village in front of you, and straightway you will find an ass tied, and a colt with her. Loose, and bring them to me. If anyone says anything to you, answer that the Lord hath need of them, and he will immediately send them. This came to pass in fulfillment of the word of the prophet, saying:

Say to the daughter of Zion, Behold, thy king cometh to thee meek, and riding upon an ass, and upon a colt of a beast of burden.

The disciples went and did as Jesus commanded them, and brought the ass and the colt, and placed their garments thereon, and Jesus sat upon them. Most of the multitude spread their own garments in the road, but others cut branches from the trees, and spread them in the way. And the multitudes who went before, and those who followed after cried out saying, Hosanna to the son of David; blessed is he who cometh in the name of the Lord; Hosanna to the highest.

132. **Cleansing Temple.**

And when he was come into Jerusalem the whole city was stirred, saying, Who is this? The multitudes answered, This is the prophet, Jesus of Nazareth of Galilee. And Jesus entered into the temple, and cast out all who sold and bought in the temple, and he overthrew the tables of the moneychangers, and the seats of them who sold doves, and said to them, It is written, My house shall be called a house of prayer, but you have made it a den of robbers.

And there came to him the blind and lame in the temple, and he healed them. But the chief priests and the scribes, seeing the wonderful things which he did, and the children crying out in the temple, saying, Hosanna to the son of David, they were angry, and said to him, Hearest thou what these are saying? But Jesus said to them, Yes; have you never read that from the mouth of babes and sucklings thou hast purified praise? And leaving them, he

went out into the city of Bethany and abode there.

133. Fig Tree Cursed.

In the morning as he returned to the city he hungered. And seeing one fig tree by the road, he came to it, but found no fruit thereon, and only leaves. He said to it, Nevermore let fruit come from thee. And the fig tree withered immediately. On seeing this, the disciples were amazed, saying, How did the fig tree immediately wither away? And Jesus, replying, said to them, If you have faith, and doubt not, you may do not only what is done to the fig tree, but you may say to this mountain, Be removed and be cast into the sea, and it shall be done. All things whatsoever you shall ask in prayer, believing, you will receive.

134. Authority.

And when he was come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, By what authority doest thou these things, and who gave thee this authority?

Jesus, replying, said to them, I will ask you one question, which if you tell me, I also will tell you by what authority I do these things: The baptism of John, whence was it; from heaven or of men? But they reasoned among themselves, saying, If we say from heaven, he will say to us, Why then did you not believe him? But if we say, from men, we fear the multitude, for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said to them, Neither tell I you by what authority I do these things.

135. Two Sons.

What think you? A man had two sons. Coming to the first, he said, Son, go today and work in the vineyard. He replied, saying, I go, master, and went not. Coming to the second, he said likewise, but he replied, saying, I will not go. But later he repented and went. Which of the two did the will of the father? They said, The second.

Jesus said to them, Verily I say unto you that the publicans and the harlots go before you into

the kingdom of God. For John came to you in the way of righteousness, and you believed him not, but the publicans and the harlots believed him. Although you beheld even this, yet you did not afterwards change your minds to believe him.

136.

Killers.

Hear another parable: A man was a householder who planted a vineyard, set a hedge around it, dug a winepress in it, built a tower, and let it out to husbandmen, and went abroad.

Then when the season of fruits drew near, he sent his servants to the husbandmen to get the fruits thereof. But the husbandmen, taking his servants, beat one, killed another, and stoned another. Again he sent other servants more than the first, and they did to them likewise.

Later, he sent to them his son, saying, They will respect my son. But the husbandmen, beholding the son, said among themselves, This is the heir; come, let us kill him, and have his inheritance. And seizing him, they threw him out of the vineyard and killed him.

137.

Judgment.

When, therefore, the lord of the vineyard cometh, what will he do to those husbandmen? They said to him, They are wretches, and he will miserably destroy them, and give over the vineyard to other husbandmen who will give him the fruits in their season.

Jesus said to them, Have you never read in the scriptures, The stone which the builders rejected, the same has become the head of the corner. This was from the Lord, and it is marvelous in our eyes.

Therefore, I say unto you that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

He who falls upon this stone shall be broken to pieces, but on whomever it falls, he shall be scattered like chaff.

When the chief priests and the Pharisees heard this parable, they

knew he was talking about them, and they sought to seize him, but feared the multitudes, because they regarded him as prophet.

138. Marriage Feast.

Jesus, answering, spoke to them again in parables, saying, The kingdom of heaven is like unto a man who is king, and who made a marriage feast for his son. And he sent his servants to call those who had been invited to the marriage, and they would not come.

Again, he sent other servants, saying, Say to those invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and all things are ready; come to the feast. But they, disregarding it, went away; one to his farm, and another to his trading-place. The rest seized his servants, ill-treated, and slew them. The king was enraged, and sending his armies, destroyed those murderers, and burned their city.

139. Speechless.

Then he said to his servants, The marriage indeed is ready, but those invited were not worthy; go, therefore, to where the roads go out, and whoever you find, bid them to the marriage. And those servants went out into the highways, and gathered all they found, both bad and good, and the marriage was furnished with guests.

When the king came in to see the guests, he saw there a man who did not have on a wedding garment, and said to him, Friend, how camest thou here not having on a wedding garment? And he was speechless. Then the king said to the attendants, Bind him hands and feet, and cast him into outside darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen.

140. Caesar and God.

Then the Pharisees went and took counsel how they might entrap him in his talk. So they sent to him their disciples, with the Herodians, saying, Teacher, we know that you are true, and teaching the way of God in truth, and what anyone may do, makes

no difference to you, for you look not on the person of men. Tell us, therefore, what you think; Is it right to pay tribute to Caesar or not?

But Jesus, knowing their evil, said, Why do you hypocrites tempt me? Show me the tribute-money. And they brought him a denarius. So he said to them, Whose image and superscription is this? They said, Caesar's. Then said he to them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. On hearing this, they wondered, and leaving him, they went away.

141. Marriage.

On that day the Sadducees, who say there is no resurrection, came to him, and asked him, saying, Teacher, Moses said if one die, having no children, the brother shall marry his wife, and raise up seed for his brother.

Now there were with us seven brothers. The first married and died, and having no seed, left his wife to his brother. Likewise, the second, and the third, and so until the seventh. Last of all, the woman died. Therefore, in the resurrection whose wife of the seven shall she be; for all had her.

Jesus, making reply, said to them, You are in error, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But concerning the resurrection of the dead, have you not read the word of God to you, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living. The multitudes, hearing this, were astonished at his teaching.

142. Greatest.

The Pharisees, hearing that he had silenced the Sadducees, came together at the same place; and one of them, a lawyer, tempting him, asked, Teacher, which commandment is great in the law? He said to him, Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind. This is the great and first commandment. The see-

ond is like it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

143. Who Is He?

While the Pharisees were assembled, Jesus asked them, saying, What think you of the Christ; whose son is he? They said to him, Of David. He said to them, How then did David in Spirit call him Lord, saying, The Lord said to my Lord, Sit thou on my right hand until I put thine enemies under thy feet? If, therefore, David calls him Lord, how is he his son? And no one was able to answer him a word. Neither from that day did anyone undertake to question him further.

144. Selfish.

Then Jesus spoke to the multitudes and to his disciples, saying, The scribes and the Pharisees took the seat of Moses, therefore, all things whatsoever they command you, that do and observe, but do not according to their works for they say, and do not. For they bind heavy burdens, and lay them on the shoulders of men, but they themselves will not lift a finger to move them. All their works they do to be seen of men. They make broad their phylacteries and enlarge the fringes, and love the best seats at the feasts, and first seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi.

But be you not called Master, for one is your teacher, and all you are brethren, and invoke not your father on earth, for one is your Father in heaven, neither be invoked, Leaders, because one is your leader, even Christ. Whoever is greater among you shall be your minister, but whosoever exalteth himself shall be humbled, and whoever humbleth himself shall be exalted.

145. Making Worse.

Woe unto you, scribes and Pharisees, hypocrites; because you close the kingdom of heaven in front of men; for you neither enter in, nor permit those who are entering to enter.

Woe unto you, scribes and Pharisees, hypocrites; because

you compass sea and land to make one convert, and when he becomes such, you make him two-fold more a son of hell than yourselves.

146. Altar Sacrifices.

Woe unto you, blind guides, who say, Whoever shall swear by the temple is not obligated thereby, but whoever swears by the gold of the temple, he is obligated. Dull and blind ones, which is greater; the gold or the temple which sanctifieth the gold?

And (you say), Whosoever swears by the altar, it is nothing, but whosoever shall swear by the gift upon it, he is debtor. Blind ones, which is greater; the gift, or the altar which sanctifieth?

Therefore, he who swears by the altar, swears by it, and by all things thereon, and whoever swears by the temple, swears by it, and by him who dwelleth therein, and whoever swears by heaven, swears by the throne of God, and by him who sitteth thereon.

147. Tithes.

Woe unto you, scribes and Pharisees, hypocrites; because you pay a tenth of mint, anise and cummin, and have left undone the weightier matters of the law; judgment, mercy and faith. These you ought to have done, and not to have left the others undone. You are blind guides: straining out the gnat, but swallowing the camel.

148. Outside.

Woe unto you, scribes and Pharisees, hypocrites; because you cleanse the outside of the cup and of the dish, but within they are full of extortion and self-indulgence. Blind Pharisee, cleanse first the inside of the cup and the dish in order that its outside may become clean also.

Woe unto you, scribes and Pharisees, hypocrites; because you are like unto whited sepulchers, which indeed outwardly appear beautiful, but inwardly are full of bones of the dead, and all uncleanness. Thus you also indeed appear righteous to men, but within you are full of hypocrisy and lawlessness.

149.

Inconsistent.

Woe unto you, scribes and Pharisees, hypocrites; because you build the tombs of the prophets, and adorn the sepulchers of the righteous, and say, If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Thus you witness for yourselves that you are the sons of those who murdered the prophets. You also will fill up the measure of your fathers.

150.

Serpents.

Serpents, offspring of vipers, how shall you escape from the sentence to hell? Because of this, behold, I will send you prophets and wise men and scribes; some of them you will kill and crucify; some of them you will scourge in your synagogues, and persecute from city to city. Thus upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom you slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

151.

Jerusalem.

O Jerusalem, Jerusalem; who killeth the prophets, and stoneth them who are sent unto thee; how often have I longed to gather thy children together, as a hen gathereth her brood under her wing, but you would not. Behold, your house is left to you, and I say unto you that you shall not see me henceforth until you shall say, Blessed is he who cometh in the name of the Lord.

152.

Questions.

And going out, Jesus was departing from the temple, and his disciples came to him to show him the buildings of the temple. Replying, he said to them, See you not all these things? Verily I say to you that here not a stone shall be left upon a stone which shall not be thrown down.

And as he came on the mount of Olives, his disciples came to him privately saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?

Jesus, replying, said to them, Take heed that no one lead you astray. For many will come in my name, saying, I am the Christ, and shall deceive many. You shall hear of wars and rumors of wars; see that you be not troubled, for they must come, but the end is not yet.

153.

Wars.

Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in diverse places. All these things are the beginning of sorrows. Then they will deliver you to affliction, and will kill you, and you shall be hated by all nations for my name sake. Then shall many be offended, and shall betray one another and hate one another.

Many false prophets shall arise and deceive many, and because iniquity shall abound, the love of many shall wax cold. But he who endureth to the end, the same shall be saved.

154.

The End.

This gospel of the kingdom shall be preached into all the world as a testimony unto all nations, and then shall the end come. When, therefore, you see set up in the holy place the abomination of desolation spoken of through Daniel the prophet (let the reader understand), then let those who are in Judea flee unto the mountains; he who is on the housetop, let him not come down to take the goods out of his house, and he who is in the field, let him not turn back to take his garment.

155.

Woes.

Woe to those with child, and to those giving suck in those days. Pray that your flight be not in winter, nor on a sabbath, for great shall be the tribulation, such as has not been from the beginning of the world until now, nor ever shall be. Except those days had been shortened, no flesh would be saved, but for the elect's sake those days shall be shortened.

156.

As Lightning.

Then if any one says to you, Behold, here is the Christ, or there, believe it not. For false Christs shall arise, and false prophets, and shall give great

signs and wonders, so as to deceive, if possible, the elect.

Behold, I have told you beforehand. If they shall say, therefore, to you, Behold, he is in the desert, go not forth; or, Behold, he is in the storehouses; believe it not. For as the lightning cometh out of the east, and shineth unto the west, so shall be the coming of the son of man. Wheresoever the carcass is, there will the eagles be gathered together.

157.

Coming.

Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Then shall appear the sign of the son of man in heaven; then shall the tribes of the earth mourn, and shall see the son of man coming on the clouds of heaven, with power and great glory. And he shall send forth his angels, with a great trumpet, and they shall gather his elect from the four winds; from end to end of the heavens.

158.

Signs.

Now from the fig tree learn a parable: When her branch is become tender, and putteth forth leaves, you know that the summer is near. So also, when you see all these things, know that it is near, at the doors. Verily I say unto you that this generation shall not pass away until all these things come to pass. Heaven and earth shall pass away, but my words shall not pass away.

159.

Noah.

But of that day and hour knoweth no one; not even the angels in heaven, nor the son, but the Father only. As it was in the days of Noah so shall it be at the coming of the son of man. For as they were in those days, before the flood, eating and drinking, marrying and giving in marriage until the day when Noah entered the ark, and knew not till the flood came and took them all, so shall be the coming of the son of man. Then shall two men be in the field; one shall be taken, and one left. Two women shall be grinding at the mill; one shall be taken and the other left. Watch,

therefore, for you know not what day your Lord cometh.

160.

If.

But this you know that if the master of the house had known in what watch the thief cometh, he would have watched, and not have permitted his house to be broken into. Wherefore, be you also ready, because at such an hour as you think not, the son of man cometh.

Who, then, is the faithful and wise servant whom the Lord set over his household servants to give them their food in season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you that he will set him over all his goods.

But if that evil servant shall say in his heart, My Lord delays, and shall begin to smite his fellow-servants, and shall eat and drink with the drunken, the lord of that servant shall come in a day when not expected, and at an hour when he knows not, and shall cut him asunder, and shall appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

161.

Virgins.

Then shall the kingdom of heaven be likened unto ten virgins who took their lamps, and went forth to meet the bridegroom. But five of them were foolish and five were wise; for the foolish, in taking their lamps, took no oil with them, but the wise took oil in vessels with their lamps.

While the bridegroom tarried, they all nodded and slept. But at midnight a cry came. Behold the bridegroom; go you out to meet him. Then all of those virgins arose, and adjusted their lamps, and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise replied, saying, No, lest there be not enough for us and you, go rather to them who sell, and buy for yourselves.

While they were gone to buy the bridegroom came, and those who were ready went in with him to the marriage, and the

door was shut. Afterwards came the other virgins, saying, Lord, Lord, open for us. But he made answer and said, Verily I say to you, I know you not. Be watchful, therefore, because you know not the day nor the hour.

162.

Talents.

It is like a man going abroad; he called his own servants, and delivered to them his goods; to one he gave five talents; to another two, and to another one; to each according to his own ability, and departed.

Straightway the one who had received the five talents went and traded with them, and gained five others; likewise he who received two gained two more. But he who received the one, went and dug in the earth, and hid his master's money.

163.

Reckoning.

After a long time the lord of those servants comes and makes a settlement with them. He who had received the five talents came and brought five other talents, saying, Lord, you gave to me five talents; see other five talents I have gained. The master said to him, Well done, good and faithful servant; you were faithful over a few things, I will set you over many; enter into the joy of your lord.

Also the one receiving the two talents came and said, Lord, you gave me two talents; see the other two talents I have gained. His lord said to him, Well done, good and faithful servant; you were faithful over a few things; I will place you over many; enter into the joy of your lord.

164.

Unused.

Also he who received the one talent came and said, Lord, knowing that you are a hard man; reaping where you have not sown, and gathering where you did not scatter, I was afraid; I went and hid your talent in the earth; see, you have what is yours.

But his master answered and said to him, Wicked and slothful servant, you knew that I reap where I did not scatter, and gather where I sow not; it behooved you, therefore, to put my

money out to the bankers, and at my coming I could have had mine own with interest. Take, therefore, the talent from him, and give it to him who has the ten talents. For to every one who hath shall be given, and he shall have an abundance, but from him who has not, even what he has shall be taken from him. And cast the unprofitable servant into outside darkness; there shall be weeping and gnashing of teeth.

165.

Judgment Day.

When the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and there shall be gathered before him all the nations, and he shall separate them one from another, as the shepherd separates the sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say to those on the right hand, Come you blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you watched over me; I was in prison, and you came to me.

166.

Little Things.

Then shall the righteous answer, saying, Lord, when saw we thee hungry and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? When saw we thee sick or in prison, and came unto thee? And the king, answering, shall say to them, Verily I say unto you, inasmuch as you did it unto one of the least of these my brethren, you did it unto me.

Then shall he say to those on the left, Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me not to eat; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you considered me not.

Then shall they reply, saying,

Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison and ministered not unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it not unto one of the least of these, you did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal.

167. Plotting.

And it came to pass when Jesus had finished all these words, he said to his disciples, You know that after two days comes the passover, and the son of man is given up to be crucified.

Then came together the chief priests and the elders of the people into the court of the high priest, who is called Caiaphas, and they took counsel how they might take Jesus by strategy. But they said, Not during the feast, so that no tumult may arise among the people.

168. Alabaster.

While Jesus was in Bethany, in the house of Simon the leper, there came to him a woman having an alabaster box of costly ointment, and she poured it upon his head as he reclined at the table.

The disciples, seeing this, were displeased, saying, For what purpose was this waste? For this might have been sold for much, and given to the poor. But Jesus, perceiving this, said to them, Why trouble you the woman; for she hath wrought a good work upon me? You have the poor always with you, but me you have not always. For she, in pouring this ointment upon my body, did it to anoint me for my burial. Verily I say unto you, Wherever the gospel shall be preached in the whole world, this which she has done shall be spoken of as a memorial unto her.

169. Priced.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests and said, What will you give me if I deliver him to you? And they placed with him thirty pieces of silver. From that time he sought a favorable time to betray him.

170.

Passover.

And on the first day of unleavened bread, the disciples came to Jesus, saying, Where do you wish that we prepare for you to eat the passover? He said, Go into the city, to a certain one, and say to him, The Teacher says, My time is at hand; with thee I will keep the passover with my disciples. And the disciples did as Jesus had commanded them, and made ready the passover. When evening was come, he reclined at the table with the twelve disciples, and as they were eating, he said, Verily I say unto you that one of you shall betray me.

171.

Betrayer.

Being greatly troubled, they began each one to say to him, Lord, is it I? He, replying, said, He who dips the hand with me into the dish; he it is who shall betray me. The son of man goeth indeed as it is written concerning him, but woe unto that man through whom the son of man is betrayed; it were better for him had he not been born.

Judas who betrayed him, answered and said, Master, is it I? He said to him, You have spoken.

172.

Supper.

As they were eating, Jesus took bread, and having blessed, broke and gave to the disciples and said, Take, eat, this is my body. And taking the cup also, he blessed and gave to them, saying, All of you drink of this; for this is my blood of the covenant and is poured out for many for remission of sins. But I say unto you, I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung they went out into the Mount of Olives.

Then Jesus said to them, All you will be offended at me this night, for, as it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen, I will go before you into Galilee. Peter, replying, said to him, If all shall be offended at thee, I

never will be offended. Jesus said to him, Verily I say unto thee, This night, before the cock crows, thou shalt deny me thrice. But Peter said to him, Though it become necessary to die with thee, I will not deny thee. Likewise said all the disciples.

173. Gethsemane.

Then came Jesus with them unto a place called Gethsemane, and he said to the disciples, Sit here while I go yonder and pray. And taking Peter and the two sons of Zebedee, he began to be sorrowful and distressed. Then he said to them, My soul is encompassed with sorrow, even unto death; stay here and watch with me.

174. One Hour?

And going a short distance, he fell upon his face, and prayed, saying, Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt. And coming to the disciples, he found them sleeping, and said to Peter, Had you not strength to keep watch with me one hour? Watch and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

175. Asleep.

Again, a second time he went away and prayed, saying, Father, if it be not possible for this to pass from me except I drink it, let thy will be done. And coming again, he found them sleeping, for their eyes were heavy.

176. The Hour.

And leaving them, he went away again the third time and prayed the same words. Then he came to the disciples, and said to them, Sleep the remaining time, and rest. Behold, the hour is come, and the son of man is betrayed into the hands of sinners. Arise; let us go; behold, he who betrayeth me is at hand.

177. Betrayal.

And while he was yet speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. The betrayer had given them a sign, saying, Whom I shall kiss, he it is. Seize him.

And straightway coming to

Jesus, he said, Hail, Master, and kissed him. But Jesus said to him, Friend, for what purpose have you come? Then coming, they laid hands on Jesus, and held him. And behold, one of those with Jesus stretched out his hand, drew his sword, and smiting the servant of the high priest, cut off his ear. Then Jesus said to him, Put back your sword into its place, for all those taking the sword shall perish by the sword. Think you that I am not able to invoke the Father, and he will place with me even now more than twelve legions of angels? How then shall the scriptures be fulfilled that thus it must be?

In that hour Jesus said to the multitudes, With swords and clubs, have you come out as against a robber, to take me? I sat daily with you in the temple, teaching, and you did not take me. But this has all taken place in fulfillment of the writings of the prophets. Then all the disciples left him and fled.

178. Trial.

Those who took Jesus led him away to Caiaphas the high priest, where the scribes and elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and entering in, sat down with the attendants to see the end.

And the chief priests, and the whole sanhedrin sought false testimony against Jesus that they might put him to death, but found none from the many false witnesses who came. Later there came two who said, This man said, I am able to destroy the temple of God, and to build it in three days.

The chief priest arose and said to him, Do you make no answer? What is this they are testifying against you? But Jesus was silent, and the chief priest said to him, I adjure you by the living God, tell us if you are the Christ, the son of God.

Jesus said to him, You have spoken. Moreover, I say unto you that hereafter you shall see the son of man sitting on the right hand of power, and coming on the clouds of heaven. Then the chief priest rent his garments,

saying, He blasphemeth; what further need have we for witness? What think you? They, replying, said, He is worthy of death.

Then did they spit in his face and strike him, while others slapped him, saying, Prophecy to us, thou Christ; who is he who struck you?

179. Peter Denies.

But Peter sat outside in the courtyard, and there came to him a maid servant, saying, You also were with the Galilean. But he denied before them all, saying, I know not what you say.

And when he went out into the entrance, another saw him, and said to those present, This man was with Jesus the Nazarene. But again he denied, with an oath; I know not the man.

After a little while, those who stood about came and said to Peter, Of a truth you are one of them, for your speech proves it. Then he began to curse and swear; I do not know the man. And straightway the cock crowed, and Peter remembered the words which Jesus had spoken to him, Before the cock crows, you will deny me three times. And going out, he wept bitterly.

180. Judas Kills Himself.

When morning came, all the chief priests and elders of the people took counsel against Jesus, how they might put him to death. And they bound him and led him away to Pilate the governor.

Then Judas, who betrayed him, seeing that he was condemned, was stung with remorse, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in betraying innocent blood. But they said to him, What is that to us? Look you to it.

And throwing the silver pieces into the temple, he withdrew, and going out, hanged himself. The chief priests, taking the silver, said, It is not lawful to put it into the sacred treasury, for it is the price of blood. So after consultation, they bought with them the potter's field as a burial place for strangers. Wherefore, that field is

called the field of blood until this day.

Then was fulfilled the word of Jeremiah the prophet, saying, They took the thirty pieces of silver; the price of him who was priced; whom they priced by the sons of Israel, and gave them for the potter's field—as the Lord appointed me.

181. Pilate.

But Jesus stood before the governor, and the governor asked him, saying, Are you the king of the Jews? Jesus replied, It is as thou sayest. And while he was accused by the chief priests and elders, he answered nothing.

Then Pilate said to him, Hearkest thou not how many things they are witnessing against you? But he answered him not even one word, so that the governor was astonished.

But the governor was accustomed, during a feast, to release to the multitude a prisoner whom they should choose, and they had then a notorious prisoner named Barabbas. Therefore, while they were assembled, Pilate said to them, Which do you choose for me to release to you, Barabbas or Jesus who is called the Christ? For he knew that because of envy they had delivered him up.

182. A Dream.

While he was on his judgment seat, his wife sent to him, saying, Have nothing to do with that just man, for I have today suffered many things in a dream because of him.

183. Barabbas.

But the chief priests and the elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. But the governor, replying, said to them, Which of the two shall I release to you? They said, Barabbas. Pilate said to them, What, therefore, shall I do with Jesus who is called the Christ? They all said, Let him be crucified. But he said, Why, what evil has he done? But they cried out the more, saying, Let him be crucified.

Pilate, seeing that nothing was gained, but that rather a tumult

was rising, took water and washed his hands before the multitude, saying, I am innocent of the blood of this man; look you to it. All the people, replying, said, His blood be upon us and upon our children. Then he released to them Barabbas, but whipped Jesus, and gave him up to be crucified.

184.

Crucified.

Then the soldiers of the governor, taking Jesus into the palace, collected together the whole band. And having stripped him, they put on him a scarlet robe; also plating a crown of thorns they put it upon his head, and a cane in his right hand, and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the cane and smote his head.

And when they had mocked him, they took off from him the cloak, and put his own garments on him, and led him away to be crucified. On the way they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

And when they had come to a place called Golgotha, which is called the place of the skull, they gave him to drink wine mingled with gall. This he tasted, but would not drink.

Having crucified him, they divided his garments, casting lots, and sitting down there, they watched him. And they placed above his head this accusation written, This is Jesus the king of the Jews.

185.

Mocked.

And there were crucified with him two robbers; one on the right hand, and one on the left. And those who passed by railled on him; wagging their heads and saying, Thou who destroyest the temple, and buildest it again in three days, save thyself; if thou be the son of God, come down from the cross. Likewise the chief priests, mocking, with the scribes and elders, said, He saved others; himself he can not save; he is the king of Israel; let him come down

now from the cross, and we will believe in him; he trusted in God; let him deliver him now if he delights in him; for he said, I am the son of God. And the robbers who were crucified with him uttered the same reproaches against him.

186.

Darkness.

Now from the sixth hour darkness came over all the land until the ninth hour, and about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani? That is, My God, My God, why has thou forsaken me?

Certain of those who stood by and heard it, said that he called for Elijah. And immediately one of them ran and took a sponge, and having filled it with sour wine, and put it on a stick, and gave him to drink.

The others said, Wait, let us see if Elijah will come to help him. (Another took a spear and pierced his side, and there came out water and blood.)

187.

Earthquake.

But Jesus again cried with a loud voice, and gave up the spirit. And, behold, the veil of the temple was rent in twain from top to bottom and the earth did quake, and the rocks were rent, and the tombs were opened, and many of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection, entered into the holy city, and appeared unto many.

188.

Watchers.

Now the centurion and those who were with him watching Jesus, when they saw the earthquake, and the things which came to pass, they feared greatly, saying, Surely this was the son of God.

And many women were there, looking on from a distance; they who had followed Jesus from Galilee and ministered to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

189.

Burial.

When evening came, there came a rich man of Arimathea, named Joseph, who also was one

of Jesus' disciples. This man went to Pilate, and asked for the body of Jesus. Then Pilate ordered it to be given.

And Joseph took the body, and wrapped it in clean linen, and placed it in his own new tomb which he had hewn out in the rock. And having rolled a great stone to the door of the sepulcher, he departed. And Mary Magdalene was there and the other Mary sitting opposite the sepulcher.

190. Sealed Tomb.

Now on the morrow, which is the day after the preparation, the chief priests and Pharisees were gathered together unto Pilate, saying, Master, we remember that this deceiver said, while living, that after three days he would rise. Give order, therefore, that the sepulcher be made secure until the third day, lest his disciples come and steal him away, and say to the people that he is risen from the dead, and the last error be worse than the first. Pilate said to them, You have a guard: make it as sure as you know how. And they went with the guard, and made the tomb safe, and sealed the stone.

191. Resurrection.

But after the sabbath, at the dawn of the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher.

And, behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. And his appearance was like lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men.

But the angel answered and said to the women, Fear not, for I know that you seek Jesus who was crucified. He is not here, for he is risen as he said. Come, see the place where he lay, and go

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quickly and tell his disciples that he is risen from the dead, and, behold, he goeth before you into Galilee; there you shall see him; behold, I have told you.

192. Rejoice.

And going away quickly from the sepulcher with fear and great joy, they ran to tell his disciples. And, behold, Jesus met them, saying, Rejoice. And they came and took hold of his feet and worshipped him. Then Jesus said to them, Fear not; go tell my brethren that they depart into Galilee; there they shall see me.

Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things which had come to pass. And having come together, with the elders, and taken counsel, they gave much money to the soldiers, saying, Say that his disciples came by night, and stole him while we slept. And if this be heard by the governor, we will persuade him, and make you safe. And taking the money, they did as they were bidden, and this saying is commonly reported among the Jews until this day.

193. To All the World.

But the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. And when they saw him they worshipped, but some doubted. And Jesus came and spoke to them, saying, All authority hath been given unto me both in heaven and on earth.

Go you therefore, and make disciples of all nations; baptizing them into the name of the Father, and of the son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, Lo, I am with you always, even unto the end of the world.

The Gospel According to **MARK**

194. John the Baptizer.

The beginning of the good message of Jesus Christ. As it is written in Isaiah the prophet, Lo,

I will send my messenger before thy face; he shall prepare thy way; a voice proclaiming in the wilderness, Prepare ye the way

of the Lord; make straight his paths.

It was John who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out to him the whole Judea country, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins.

And John was clothed in camel's hair and a leather girdle around his loins, and he ate locusts and wild honey. And he preached saying, There cometh after me one mightier than I; the laces of whose sandals I am not worthy to stoop down and unloose. I baptize you with water, but he shall baptize you with the Holy Spirit.

195. Jesus Baptized.

It was in those days that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John. Immediately on coming up out of the water, he saw the heaven opened, and the Spirit as a dove descended unto him, and there came a voice out of heaven saying, Thou art my beloved son; in thee I am well pleased.

Then without delay, the Spirit drove him into the desert, and he was in the desert forty days tested by Satan, and he was with the wild beasts, and angels ministered to him.

196. Disciples.

After John was imprisoned, Jesus came into Galilee preaching the good tidings of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent you and believe the gospel. Passing along by the sea of Galilee he saw Simon and Andrew the brother of Simon throwing a net about in the sea; for they were fishers. And Jesus said to them, Come after me and I will make you to become fishers of men. And straightway leaving their nets they followed him.

And going a short distance, he saw James the son of Zebedee and John his brother who were in the boat mending the nets. Without delay he called them, and leaving their father Zebedee

in the boat with the hired servants, they went away after him.

And they entered into Capernaum, and forthwith on the sabbath he went into the synagogue and taught, and they were astonished at his doctrine, for he taught them as having authority, and not as the scribes.

197.

Demon.

Just then there was in the synagogue a man under the control of an evil spirit and he cried out saying, What business is between us and you, Jesus thou Nazarene? Have you come to destroy us? I know you; who you are, Holy one of God. Then Jesus rebuked him saying, Be silent, and come out of him. So savagely convulsing him, the unclean spirit came out of him with a loud scream.

And they were all amazed inasmuch they questioned among themselves saying, What is this; a new teaching with authority behind it? For he gives orders to the evil spirits, and they obey him. So his fame spread at once everywhere to the whole surrounding country of Galilee.

198.

Sick.

Directly after coming out of the synagogue, they went into the house of Simon and Andrew, accompanied by James and John. Simon's mother-in-law lay prostrate with a fever, and they told him forthwith about her, and coming, he took the hand and raised her, and the fever left her and she ministered to them.

199.

At Work.

At evening when the sun set they brought to him all the diseased, and those who were demon-possessed, and the whole city was gathered at the door. And he healed many who were sick with various diseases and cast out many demons, and suffered not the demons to speak because they knew him to be Christ.

And very early while it was yet night, he arose and went out and away in a desert place, and prayed there. And Simon and those with him followed and found him and said to him, All are seeking you. He answered them, Let us go elsewhere to the

village towns that I may preach there, for I am come out for this purpose. And he went preaching in their synagogues in all Galilee, and casting out demons.

200. Leper.

And there came to him a leper who beseeching and kneeling, said to him, If thou wilt thou canst make me clean. Being moved with compassion, he reached out the hand and touched him and said to him, I will; be thou clean. And straightway the leprosy left him, and he was cleansed. And he gave strict orders to him and sent him away immediately saying to him, See that you say nothing to anyone, but go show yourself to the priest, and offer for your cure those things which Moses commanded as a proof to them.

But he went out and began to proclaim it much, and to broadcast the matter so that he (Jesus) was no more able openly to enter a city, but was outside in lonely places, and they came to him from all quarters.

201. Paralytic.

After some days he entered again into Capernaum, and it was reported that he was at home. Then so many congregated that there was no longer room for them; not even in the space about the door, and he spoke the word to them.

Then they came bringing to him a paralytic, carried by four. And not being able to get near him on account of the crowd, they uncovered the roof where he was, and making an opening, they let down the cot on which the paralytic lay. And Jesus, beholding their faith, said to the paralytic, Son, thy sins are forgiven. But certain of the scribes were sitting there, and reasoning in their heart: Why speaketh this man thus? It is blasphemy. Who is able to forgive sins except one, even God?

And Jesus knowing by his spirit forthwith that they so reasoned among themselves, said to them, Why reason you these things in your heart? Which is easier to say to the paralytic, Thy sins are forgiven, or to say, Arise, take up thy bed and walk? But that

you may know that the son of man has power on earth to forgive sins, he said to the paralytic, I say to you, Arise, take up your bed, and go into your house. And he arose, and without delay, took up his couch, and went out before them all.

So they were all astonished and glorified God saying, We never saw anything like this. And he went forth again by the seaside, and all the multitude came to him and he taught them.

202. Physician.

While going along he saw Levi, son of Alpheus, sitting at the tax office, and he said to him, Follow me, and arising, he followed him. And it came to pass that he was sitting at meat in his house, and many tax collectors and sinners were sitting together with Jesus and his disciples, for there were many, and they followed him.

And the scribes and the Pharisees, seeing that he was eating with sinners and tax collectors, said to his disciples, Why does he eat with tax collectors and sinners? Hearing it, Jesus said to them, Those in health have no need of a physician, but those who are sick; I came not to call the righteous but sinners.

203. Patches.

And the disciples of John and the Pharisees were fasting. They came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast? Jesus said to them, Can the sons of the bridechamber fast while the bridegroom is with them? So long as they have the bridegroom with them they can not fast. But days will come when the bridegroom shall be taken from them; in that day they shall fast.

No one sews a patch of unshrunk cloth in an old garment, lest the new unfilling patch take from the old, and the rent become worse. Neither does any one put new wine into old wineskins, else the wine burst the bottles, and the wine and the bottles are lost. But new wine is put into new wineskins.

204.

Sabbath.

And it came to pass that on the sabbath he was going through the grainfields and his disciples, while making their way, began plucking the grain-heads. The Pharisees said to him, See what they are doing on the sabbath? It is not lawful. He said to them, Have you never read what David did when he had need, and he hungered: how he entered into the house of God in the days of Abiathar the chief priest, and ate the showbread, which to eat is not lawful except for the priests, and he gave to those with him? And he said to them, The sabbath was made for man, and not man for the sabbath. So the son of man is Lord even of the sabbath.

205.

Withered.

Again he entered into a synagogue, and a man with a withered hand was there. And they were watching him, whether he would heal him on the sabbath; that they might accuse him. And he said to the man who had the withered hand, Stand up in the midst. And he said to them, is it lawful on the sabbath to do good or to do evil; to save life or destroy? But they made no answer.

Looking about over them with anger: being grieved at the hardness of their hearts, he said to the man, Stretch forth your hand. And he stretched it forth and his hand was healed. And the Pharisees going out quickly, with the Herodians, took counsel against him, how they might destroy him.

206.

Spirits.

And Jesus, with his disciples, withdrew unto the sea, and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and from around Tyre and Sidon; a great multitude, hearing what he did, came to him. And he told his disciples that a small boat should be kept by him because of the crowd lest he be hemmed in.

For he healed many, so that they fell upon him, as many as had afflictions and whenever the evil spirits saw him they fell down before him and cried say-

ing, Thou art the son of God. Yet he strongly requested them not to make him known.

207.

Twelve.

And he went up onto the mountain and called to him those he chose. And they came to him, and he appointed twelve, whom he named apostles; that they might be with him, and that he might send them to preach and to have power to cast out devils.

And he appointed twelve, and Simon he surnamed Peter, and James the son of Zebedee, and John the brother of James (These he surnamed Boanerges, that is, sons of thunder), and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, who also betrayed him.

208.

Unpardonable.

And he went into a house, and the multitude assembled again so that they were not able even to eat bread. And when his friends heard it, they went out to get him for they said, He is beside himself.

And the scribes who came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth out devils. And calling them to him he spoke to them in parables: How can Satan cast out Satan? And if a kingdom be divided against itself that kingdom can not stand, and if a house be divided against itself, that house shall not be able to stand. And if Satan rise up against himself, he is divided, and can not stand, but hath an end. No one is able to enter the house of the strong and seize his goods except he first bind the strong, and then he will plunder his house.

Verily I say unto you that all shall be forgiven the sons of men; the sins and blasphemies whatsoever they shall blaspheme, but whoever blasphemeth against the Holy Spirit hath never forgiveness, but is entangled in an eternal sin; because they said, He hath an unclean spirit.

209.

Kinship.

And his mother and his brethren

ren came, and standing on the outside, they sent to him calling him, and the multitude sat around him, and they said to him, Behold, thy mother and thy brethren are outside seeking thee. Replying, he said to them, Who is my mother and my brethren? And looking around on those sitting about him, he said, Behold my mother and my brethren. Whoever does the will of God, the same is my brother and sister and mother.

210.

Sower.

And again he began to teach by the seaside and there gathered to him a very great crowd so that he entered into a boat and sat in the sea, and the whole multitude were by the sea on the land. And he taught them many things in parables, and said to them in his teaching.

Hear ye, behold, a sower went forth to sow, and in sowing some fell by the wayside, and the birds came and ate them; others fell in stony places where they had not much earth, and quickly sprang up; because it had no root, it withered away. Others fell among thorns, and the thorns grew up and choked it and it gave no fruit. And others fell on good ground, and springing up, and increasing, yielded fruit and bore as much as thirty, and sixty, and a hundredfold. And he said, Whosoever hath ears to hear, let him hear.

211.

Explained.

And when he was alone, those about him, with the twelve, asked him concerning the parables, and he said to them, To you is given the mystery of the kingdom of God, but to those outside everything is done in parables, lest seeing they may not perceive, and hearing they may hear yet not understand, and should never turn and be forgiven.

And he said to them, Know you not this parable? Then how shall you know all parables? The sower sows the word. These are they by the wayside, where the word is sown; when they hear, Satan immediately comes and takes away the word which is sown in them. And these are they in like manner

which were sown on rocky places: when they hear the word, they immediately and gladly receive it, but have no root in themselves, and being non-enduring, so when tribulation and persecution arise on account of the word, they immediately take offense.

And there are others which are sown among thorns: these are they who hear the word, but the cares of the time, and deceitfulness of riches, and desires about other things creep in and choke the word and it becomes fruitless. And these are they sown on good ground: the ones who hear the word, and receive it and bear fruit in thirty and sixty and hundred-fold.

212.

No Escape.

And he said to them, Is a lamp brought to be put under a box, or under the bed, or to be placed on the lampstand? For nothing is hidden that shall not be manifested; nothing becomes secret but that it shall come to light. If any one has ears to hear, let him hear.

And he said to them, Take heed what you hear. With what measure you mete, it shall be measured to you and even more to you. Whoever has, to him shall be given, and whoever has not, even what he has shall be taken from him.

213.

Orderly.

And he said, So the kingdom of God is like unto a man who sows seed upon the earth, and sleeps and rises by night and day, and the seed springs up and grows in such a way as he understands not.

For the earth bears fruit automatically; first the blade, then the ear, then the full grain in the ear. But whenever the fruit presents itself, he, without delay, sends forth the sickle because the harvest is ready.

214.

Parable.

And he said, How shall we compare the kingdom of God, and in what parable shall we set it forth? It is like unto a grain of mustard seed which, when sown upon the ground, is among the smallest of all seeds sown upon the earth; yet when it is sown, it

springs up, and becomes greater than all the garden plants, and produces such large branches that the birds of heaven can lodge under its shade.

And with many other such parables spoke he the word to them, as they were able to hear, and without a parable he spoke not to them. But in private he explained everything to his own disciples.

215.

Storm.

On that day, when it was evening, he said to them, Let us pass over to the other side. And leaving the multitude, they took him as he was in the boat, and other boats were with him. And a great tempest of wind arose, and the waves beat into the boat so that the boat was already to its limit.

But he was in the boatstern asleep on the cushion, and they awoke him and said to him, Teacher, carest thou not if we perish? And he awoke and rebuked the wind, and said to the sea, Be silent: be restrained. And the wind ceased, and there was a great calm. And he said to them, Why are ye fearful? Have you no faith? And they feared a great fear, and said to one another, Who, therefore, is this that even the wind and the sea obey him?

216.

Legion.

And they came to the other side of the sea; to the country of the Gerasenes. And when he came out of the boat, immediately there met him a man in an unclean spirit; who had his dwelling among the tombs, and not even with a bond was any one able to bind him. Many times he had been bound with fetters and bonds, and the bonds had been rent asunder by him, and the fetters broken, and no one was able to tame him. But day and night in the tombs and in the mountains he was crying and cutting himself with stones.

And when he saw Jesus afar off, he ran and worshipped him, and cried out with a loud voice, What have we with each other, Jesus, son of God most high? I

adjure thee by God, torment me not; for he said to him, Come out of the man, thou unclean spirit. And he asked him, What is your name? And he said to him, My name is Legion; for we are many. And he begged him not to send them out of the country.

217.

Swine.

Now there by the mountain was a large herd of swine feeding. So they besought him saying, Send us to the swine that we may enter into them. And he gave them permission. So the unclean spirits came out and entered into the swine, and the herd, about two thousand, rushed down the steep into the sea, and were drowned in the sea.

And those who fed them fled and told it in the city and the country places, so they came to see what had happened. And they came to Jesus and saw him who had the demon sitting, clothed and in his right mind; even him who had the legion; and they were afraid, and those who saw it told what had happened to the demoniac and the swine.

So they began to entreat him to leave their borders. And as he was entering the boat, he who had been demon-possessed begged him that he might be with him, yet he suffered him not, but said to him, Go home to your neighbors, and tell them how much the Lord has done for you, and showed you mercy. So he went away, and began to publish in Decapolis what Jesus did for him, and all were astonished.

218.

Jairus.

And when Jesus had crossed over in the boat unto the other side, a great multitude was gathered to him, and he was by the sea. And there came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet, and besought him fervently saying, My little daughter is at death's door; come and lay hands upon her that she may be saved and live. And he went with him; also a great multitude followed him, and thronged him.

219.

Blood.

And a woman afflicted with an issue of blood for twelve years;

who had also suffered many things of many physicians, and had spent all she had, and was in no wise relieved, but grew more helpless; having heard things concerning Jesus, she came in the crowd from behind, and touched his garment; for she said, If I may even touch his garment, I shall be saved.

And straightway the fountain of her blood dried up, and she knew in her body that she was healed of the plague. Also immediately Jesus knew within himself that power had gone forth from him, he turned in the crowd and said, Who touched my garments? And the disciples said to him, Seeing the multitudes thronging you; why ask, Who touched me? And he looked about to see her who had done this.

But the woman, fearful and trembling; knowing what had been done to her, came and fell before him, and told him the whole truth. Then he said to her, daughter thy faith hath saved thee; go in peace, and be whole from thy plague.

220.

Raised.

And while he was yet speaking, they came from the synagogue's ruler saying, Thy daughter is dead; why trouble the teacher any more? But Jesus, disregarding the death message, said to the synagogue ruler, Fear not; only believe.

And he suffered none to accompany him except Peter and James and John the brother of James. So they came to the house of the synagogue ruler, and he beheld the tumult, and those who wept and bewailed greatly. And entering in, he said to them, Why make you the tumult and wail? The child is not dead, but sleepeth. And they scorned him.

But putting them all out, he took the father of the child and the mother, and those with him, and went in to where the child was. And taking the child's hand, he said to her, Talitha cumi; which, being interpreted, is, Damsel, I say unto thee, Arise. And immediately the damsel arose and walked for she was twelve years old. And they were amazed straightway with a great amaze-

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ment. And he gave strict orders that no one should know of this, and he requested them to give her food.

221.

Kin.

And he went out thence and came to his own country, and his disciples followed him. And when the sabbath had come, he began to teach in the synagogue, and many, hearing, were astonished saying, whence hath this one these things, and what wisdom is given to him, and why such mighty works wrought by his hands?

Is not he the carpenter; the son of Mary, and the brother of James and Joses, and Judas and Simon, and are not his sisters here with us? And they were offended in him. But Jesus said to them, A prophet is not without honor save in his own country and among his own kindred, and in his own house. And he was able to do no mighty work there, except he laid hands on a few sick folk and healed them. And he wondered at their unbelief.

222.

Two By Two.

And he went about the villages round about teaching. And he called to him the twelve and began to send them out two and two. And he gave them power over unclean spirits, and instructed them to take nothing for the journey except a staff only; no bread, no wallet; not even small change in the girdles. But be shod with sandals, and put not on two coats. And he said to them.

Whenever you enter a house, abide there until you go from thence. And whatever place will not receive you, as you go from thence, shake the dust from under your feet as a witness against them. And they went forth and preached that men should repent, and they cast out many demons, and anointed with oil many sick and healed them.

223.

Birthday Crime.

And Herod the king heard, for his name had become known, and he said that John the Baptist was risen from the dead, and for this reason the powers worked within

him. Others said, It is Elijah; others said, It is a prophet like one of the prophets. But Herod, having heard, said, John whom I beheaded; he is risen.

For Herod himself had sent forth and taken John and bound him in prison because of Herodias; the wife of his brother Philip; for he had married her; for John said to Herod, It is not lawful for you to have your brother's wife. Herodias held it against him, and desired to kill him, but was not able; for Herod feared John; knowing him to be a righteous and holy man. And he kept him safely, and hearing him; he was much perplexed; yet heard him with pleasure.

And a suitable day having come, when Herod on his birthday made a supper to his great men, and to officers of thousands, and to chief men of Galilee, the daughter of Herodias came in and danced, and pleased Herod and the feasters. And the king said to the maiden. Ask what you will, and I will give it. And he made an oath to her: Whatever you ask, I will give to you; even to half my kingdom.

Then going out, she said to her mother, What shall I ask? She answered, The head of John the Baptist. And coming in immediately with haste to the king, she requested saying, I will that you at once give me the head of John the Baptist on a platter.

Although greatly distressed, yet because of his oath, and those present, he decided not to deny her. And the king immediately sent an executioner, and ordered to bring his head. And he went out and beheaded him in the prison and brought his head on a platter, and gave it to the maiden, and the maiden gave it to her mother. And his disciples, hearing it, came and took up his corpse, and laid it in a sepulcher.

224. Five Thousand Fed.

And the disciples gathered to Jesus and told him all things they had done and taught. And he said to them, Come you apart into a desert place and rest a little; for many were coming and going,

and they had no opportune time to eat.

And they went away by boat to a deserted place apart, and many saw them going and knew them, and ran thither on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and was moved with compassion for them, because they were as sheep having no shepherd, and he began to teach them many things.

And when the day was far spent, his disciples came to him and said, This is a desert place and the hour is late; send them away that they may go into the country and villages round about and buy themselves something to eat. But he, replying said to them. You give them to eat. And they said to him, Shall we go and buy two hundred denarii worth of bread and give them to eat? And he said to them, How many loaves have you; go and see? And having learned, they said, Five, and two fishes.

And he ordered them all to recline in table-companies on the green grass. And they sat down in companies by hundreds and fifties. And taking the five loaves and two fishes, and looking up into heaven, he gave thanks, and broke the loaves and gave to the disciples to set before them; and the two fishes he divided among them all.

And they all ate and were filled, and they took up of the broken pieces twelve baskets full, and of the fishes. And those who ate of the loaves were five thousand men. And straightway he constrained his disciples to enter the boat and precede him to the other side to Bethsaida till he should send the multitude away.

225.

Walking Water.

And bidding good bye to them, he went up into the mountain to pray. And when evening was come, the boat was in the midst of the sea, and he was alone on the land. And seeing them distressed in rowing, for the wind was contrary against them, about the fourth watch of the night, he came to them walking on the sea.

And he intended to pass by them. But seeing him walking

on the sea, they thought it was a spectre, and cried out; for they all saw and were terrified. But he quickly spoke to them and said to them, Take courage; it is I; fear not. And he went up to them in the boat, and the wind ceased, and they were astonished within themselves beyond measure; for they had not learned by means of the loaves, and their hearts were stony.

226.

Sick.

And when they had crossed over they came to the land; unto Genneseret, and drew to shore. And when they came out of the boat they immediately knew him, and ran about that whole country, and began to carry the sick on beds wherever they heard he was.

And wherever he went into villages or cities, or into the country places, they laid the sick in the markets, and besought that they might touch even the fringe of his garments, and as many as touched were made whole.

227.

Formality.

And there came together to him the Pharisees, and some of the scribes coming from Jerusalem, and saw some of his disciples eat bread with common, that is, with unwashed hands; for the Pharisees and all the Jews do not eat unless they wash the hands up to the wrist; holding the traditions of the elders. And from the market places they do not eat unless they sprinkle. And there is much else which they have received to observe; baptisms of cups and pitchers and brazen vessels.

And the Pharisees and the scribes asked him, Why do your disciples eat bread with common hands, and fail to keep the traditions of the elders? But he said to them, Well did Isaiah prophesy concerning you stage-actors; as it is written; This people honoreth me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men. Leaving the commandments of God, you hold the tradition of men. Skilfully you set aside the commandment of God that you may observe your traditions.

For Moses said, Honor thy father and thy mother, and he who speaketh evil of father or mother, let him be ended by death. But you say, If a man say to his father or mother, Whatever of mine that might benefit you is already dedicated to God, you excuse him from doing anything for his father or mother afterwards; thus making the word of God of none effect by your tradition which you have given. And many other things of like nature you do.

228.

Defilement.

And again calling the multitude, he said to them, Hear, all of you, and understand: There is nothing outside the man which, entered into him, can defile him, but the things proceeding from the man defile the man.

And when he entered into the house apart from the multitude, his disciples asked him about the parable, and he said to them, Are you also thus without understanding? Do you not perceive that everything from without entering into a man is not able to defile him; because it goes not into the heart, but into the belly, and goes out in the draught; thus separating from the real food?

But he said, That which proceeds from the man; that defiles the man. For from within; out of the heart of men, proceed evil designs, sexual vice, thefts, murders, adulteries, covetings, villainies, deceit, wantonness, evil eye, blasphemies, arrogances, foolishness. All such wicked things proceed from within and defile man.

229.

Crumbs.

But he arose and went from thence into the borders of Tyre. And entering into a house he wished no one to know it; still he was not able to escape notice, but a woman, whose little daughter had an unclean spirit, immediately heard of him and coming, she fell at his feet. The woman was a Greek; a Syrophenician by birth, and she asked him to cast the demon out of her daughter.

And he said to her, Let the children first be fed; for it is not

good to take the children's bread and throw it to the house-dogs. But, replying, she said to him, Even so, Lord, yet the house-dogs under the table eat of the children's crumbs. And he said to her, Because of this saying, go; the demon has gone out of thy daughter. And going away to her house, she found the child lying on the bed, and the demon gone out.

230.

Deaf.

And again going out of the borders of Tyre, he came through Sidon to the sea of Galilee; through the midst of the borders of Decapolis. And they brought to him one who was deaf, and who talked with difficulty, and they besought him to lay hands on him. So taking him aside from the multitude by himself, he put his fingers into his ears, and spitting, he touched his tongue, and looking up into heaven, he sighed, and said to him, Ephphatha, which is, Be opened.

And his ears were opened, and the bond of his tongue was loosed, and he spoke plainly. And he charged them to tell no one, but the more he gave them such orders the more boundlessly they told it. And they were astonished beyond measure, saying, He has done all these things well; he makes both the deaf to hear and the dumb to speak.

231. **Four Thousand Fed.**

In those days when there was again a great multitude, and they had nothing to eat, he called to him his disciples, and said to them, I have pity on the multitude because already three days they have remained with us, and now have nothing left to eat, and if I send them away to their home, they will be exhausted on the road; and some of them are from a long distance.

And his disciples answered him, From whence shall one here in the desert be able to supply these with bread? And he asked them, How many loaves have you? And they said, Seven. And he commanded the multitude to sit down on the ground, and taking the seven loaves, and having given

thanks, he broke and gave to his disciples to distribute, and they placed before the multitude. And they had a few small fishes, and having blessed them, he commanded that these also be distributed.

And they ate and were satisfied, and took up what remained of the fragments; seven baskets full. Yet there were about four thousand, and he sent them away, and immediately embarking in a boat, with his disciples, he came into the district of Dalmanutha.

232.

Signs.

And the Pharisees came out, and began to dispute with him; seeking from him a sign from heaven; tempting him. And sighing deeply in his spirit, he said, Why does this generation seek a sign? Verily I question if a sign shall be given to this generation. And leaving them, he again embarked, and went away to the other side. And they had forgotten to take bread and except one loaf, they had none with them in the boat. And he charged them saying, Take heed, and beware of the leaven of the Pharisees and of the leaven of Herod.

And they were discussing with one another that they were without bread. And knowing it, he said to them, Why discuss that you have no bread? Do you not perceive nor understand? Have you hardness of heart? Having eyes, do you not see, and having ears, do you not hear, and do you not remember when I broke the five loaves among the five thousand; how many baskets full of fragments did you take up? They said to him, Twelve. When the seven loaves among the four thousand, how many baskets full of broken pieces took you up? And they said to him, Seven. And he said to them, Do you not yet understand?

233.

Blind.

And they came to Bethsaida. And they brought to him a blind man, and besought him to touch him. And taking the hand of the blind, he brought him out of the village, and having spit upon his eyes, he laid hands on him, and asked him, Do you see anything? And looking up, he said I see the

men, but I perceive them as trees walking. Then again he laid his hands upon his eyes, and he saw clearly, and was restored, and beheld everything clearly.

234. Who Am I?

And Jesus came out, and his disciples into the village of Caesarea Philippi and on the way he asked his disciples, saying, Who do men say that I am? They answered him saying, John the Baptist, and others Elijah, but others, one of the prophets. And he asked them, But who say you that I am? Replying, Peter said to him, You are the Christ. And he charged them to tell no one concerning him.

And he began to teach them that the son of man must suffer many things, and be rejected by the elders, and the chief priests and the scribes, and be killed, and after three days arise; and he spoke this word plainly. Then Peter took him and began to rebuke him. But turning and looking on his disciples, he rebuked Peter and said, Get thee behind me, Satan, for you consider not the things of God but of men.

235. Self-Denial.

And calling to him the multitude, with his disciples, he said to them, If any one wills to come after me, let him deny himself utterly, and take up his cross and follow me. For whoever would save his life shall lose it, and whosoever shall lose his life for my sake, and the gospel's sake shall save it. For what shall it profit a man to gain the whole world and lose his soul? For what would a man give in exchange for his soul?

For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, then the son of man shall be ashamed of him when he shall come in the glory of his Father, with the Holy angels. And he said to them, Verily I say unto you that there are some standing here who shall not taste of death till they see the kingdom of God coming in power.

236. Transfiguration.

After six days, Jesus took with him Peter, James and John, and led them up into a high mountain

apart by themselves. And he was transfigured before them, and his garments became glistening white exceedingly, such as no fuller on earth is able to whiten.

And there appeared unto them Elijah and Moses, and they were talking with Jesus. Also Peter, answering, said to Jesus, Rabbi, it is good for us to be here; let us make three tents; one for thee; and one for Moses, and one for Elijah; for he knew not what he should say, for they were greatly frightened.

And there came a cloud overshadowing them, and a voice came out of the cloud; This is my beloved son; hear him. Then suddenly looking around, they no longer saw any one except Jesus with themselves. And as they were coming down from the mountains, he charged them that they should tell no one what they had seen till the son of man should rise from the dead. And they kept this word among themselves; seeking what this rising from the dead meant.

237.

Elijah.

And they asked him saying, Why do the scribes say that Elijah must come first? But he said to them, While Elijah comes first restoring everything, how also is it written of the son of man that he must suffer many things, and be set at naught? But I say unto you that Elijah has also come, and they have done to him according to their own will, as it is written.

238.

Dumb Spirit.

And coming to the disciples, they saw a great crowd around them, and scribes arguing with them. And immediately all the multitude seeing him were astonished, and running to him, saluted him. And he asked them, What were you arguing with them? Then one of the multitude answered him, Teacher, I have brought my son to you. He has a dumb spirit, and whenever it seizes him, it shatters him, and he foams and grinds his teeth, and withers away. I asked thy disciples to cast him out, but they were not able.

Then Jesus, replying, said to them, O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me. And seeing him, the spirit immediately convulsed him, and he fell to the ground, rolling and foaming. And he asked his father, How long since this affliction came upon him? But he replied, Since childhood, and many times it has thrown him into the fire, and into the water to destroy him, but if there is anything you can do, help us and have pity on us. But Jesus said to him, In the measure that thou art able, all things are possible to him who believes. Straightway the child's father cried out, I believe; help mine unbelief.

But Jesus seeing that a multitude was running together, rebuked the unclean spirit, saying to him, Dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. Then screaming and convulsing him terribly, it came out, and he became as if dead, so that many called him dead. But Jesus took his hand and lifted him and he arose. And when he came into a house, his disciples asked him privately, Why were we not able to cast it out? And he said to them, This kind in no one is able to come out except by prayer.

239.

Greatness.

And going out from thence, they were passing through Galilee, and he desired that no one should know it; for he taught his disciples, and said to them that the son of man is to be delivered into the hands of men, and they will kill him, and having been killed, he will, after three days, arise. But they understood not the saying, and were afraid to ask him.

And they came into Capernaum. And when he was in the house, he asked them, What were you disputing about on the way? But they were silent, for on the way they had argued with one another as to who is greatest.

Then having sat down, he called the twelve, and said to them, If any one wishes to be first, he

shall be the last of all, and servant of all. And taking a little child, he placed it in the midst of them, and taking it in his arms, he said to them, Whoever shall receive one of such little children in my name, receiveth me, and whoever receives me, receives not me, but him who sent me.

240.

Tolerance.

John said to him, Teacher, we saw one casting out demons in thy name, and we forbade him because he follows not with us. But Jesus said, Do not forbid him, for there is no one who shall do a mighty deed in my name, and be able hastily to speak ill of me; for he who is not against us is for us. For whoever shall give you a cup of water for the reason that you belong to Christ, verily I say to you that he shall in no wise lose his reward.

And whosoever shall offend one of these believing little ones, it were better for him if a large millstone were hung around his neck, and he were thrown into the sea. And if your hand cause you to stumble, cut it off. It is better that you enter into life maimed, rather than having two hands to go into Gehenna; into the unquenchable fire. And if your foot ensnares you, cut it off; for it is better for you to enter into life lame, than having two feet to be cast into Gehenna. And if your eye puts a stumblingblock in your way, pluck it out, for it is better for you to enter one-eyed into the kingdom of God, than having two eyes to be thrown into Gehenna; where the worm dies not, and the fire is not quenched. For every one shall be salted with fire.

Salt is good, but if the salt has become saltless, by what means will you rectify it? Have salt in yourselves, and be at peace with one another.

241.

Divorce.

And rising up, he came from thence into the borders of Judea and beyond the Jordan, and a multitude came together again unto him, and he again taught them as usual. And the Pharisees came and asked him if it is lawful for a man to put away his

wife; tempting him. But answering, he said to them, What did Moses command you? They said, Moses permitted to write a bill of divorcement, and to put away. But Jesus said to them, Because of your hardheartedness Moses wrote for you this commandment, but from the beginning of creation male and female made he them. For this reason shall a man leave his father and mother, and the two shall be one flesh. So they are no longer two, but one flesh. What, therefore, God has joined together let not man put asunder.

And in the house again the disciples asked him concerning this matter, and he said to them, Whoever puts away his wife and shall marry another, commits adultery against her, and she commits adultery who puts away her husband and marries another.

242. Children.

And they brought to him little children that he might touch them, but the disciples objected to them. But Jesus, seeing this, was displeased and said to them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

Verily I say unto you that whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it. And he took them in his arms, and blessed them; laying hands upon them.

243. What?

And as he went forth into the way, there came one running and kneeling to him, and asked him, Good teacher, What shall I do that I may inherit eternal life? But Jesus said to him, Why callest thou me good? No one is good except one; even God. You know the commandments: Do not kill; do not commit adultery; do not steal; do not bear false witness; do not defraud; honor thy father and mother.

But he said to him, Teacher, all these have I kept from my youth. But Jesus looking upon him, loved him, and said to him, One thing thou lackest; go sell whatsoever you have, and give to the poor, and you shall have treasure in heaven, and come follow me. And he became sad at this saying, and

went away sorrowing, for he had great possessions.

And Jesus, looking around, said to his disciples, How hardly shall they who have riches enter the kingdom of God. But the disciples were amazed at his words. Then Jesus, answering again, said to them, Children, how hard it is to enter the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich one to enter the kingdom of God. But they were astonished beyond measure, saying, Then who can be saved? Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.

244. Rewards.

Peter began to say to him, Behold, we have left all and followed thee. Jesus replied, Verily I say to you, there is no one who has left house or brothers, or sisters, or mother or father, or children or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time; houses and brothers and sisters, and mothers and children, and lands, with persecution, and in the world to come, eternal life. But many first shall be last, and last first.

245. Suffering.

And they were going into Jerusalem, and Jesus was going before them, and they were amazed, and they who followed were frightened. And taking the twelve aside again, he began to tell them the things about to befall him: Behold we are going up into Jerusalem, and the son of man shall be delivered unto the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, and spit upon him, and scourge him, and put him to death, and after three days he shall arise.

246. Are You Able?

And there came to him James and John the sons of Zebedee saying to him, Teacher, we wish you would do for us whatever we ask you. And he said to them, What

do you will that I shall do for you? And they said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left in thy glory.

But Jesus said to them, You know not what you ask. Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized? And they said, We are able. But Jesus said to them, The cup which I drink, you shall drink, and the baptism with which I am baptized you shall be baptized, but to sit on my right hand or on my left is not mine to give, but is for them for whom it has been prepared. And when the ten heard it they began to be displeased with James and John.

247. Serve.

Then calling them to him, Jesus said to them, Know you not that those who are esteemed in ruling the Gentile exercise lordship over them, and their great ones use authority over them. However, it is not so with you, but whoever will become great among you, shall be your minister, and whoever desires to be first among you shall be servant of all. For the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

248. Bartimeus.

And they came to Jericho. And as he went out from Jericho with his disciples and a great multitude, Bartimeus the son of Timæus, a blind beggar, was sitting by the roadside. And having heard that it was Jesus of Nazareth, he began to cry out and say, Son of David, Jesus, have mercy on me. And many rebuked him that he should be silent. But he cried out the more, Son of David, have mercy on me.

Then Jesus stood and said, Call him. And they called the blind man; saying to him, Take courage; he calls you. And throwing aside his mantle, he sprang up and came to Jesus. And Jesus answering said to him, What do you want me to do for you? The blind man said to him, My master, that I may receive sight. Then

Jesus said to him, Thy faith hath saved thee. And he immediately received sight, and followed him in the way.

249. Triumphant Entry.

And when they drew near unto Jerusalem and to Bethpage and Bethany at the mount of Olives, he sent two of his disciples, and said to them, Go into the village in front of you, and immediately on entering it you shall find a colt tied, and on which no man has ever sat; loose and bring him. And if any one shall say to you, Why are you doing this, say, The Lord hath need of him, and will promptly send him back here again.

And they brought the colt to Jesus and put their own garments on it, and he sat upon it. Many also spread their cloaks in the road, but others used vegetation cut from the fields. And those who went before and those who followed cried, Hosanna, blessed is he who cometh in the name of the Lord; blessed is the coming kingdom of our father David; Hosanna in the highest. And he entered into Jerusalem, into the temple, and having looked around on everything, the hour being now late, he went out to Bethany with the twelve.

250. Barren.

And on the morrow, as they came from Bethany, he was hungry, and from a distance he saw a fig tree which had leaves, and he came, if perchance, he might find something on it, and when he came to it he found nothing but leaves; for it was not the season for figs. And answering, he said to it, No more forever may one eat fruit from thee. And his disciples heard him.

251. Temple Cleansed.

And they came into Jerusalem, and entering into the temple, he began to drive out those who were selling and buying in the temple, and he overturned the tables of the money-changers, and the seats of those who sold doves, and permitted no one to carry a vessel through the temple; also he taught and said, Is it not written that my house shall be called a house of prayer for all nations?

But you have made it a den of robbers.

And the chief priests and the scribes heard, and sought how they might destroy him, for they feared him; for the whole multitude was struck by his teaching.

252.

Prayer.

And when evening came, they went out of the city. And as they passed by in the morning, they saw the fig tree withered from the roots, and Peter, recalling it, said to him, Rabbi, look, the fig tree which you prayed against is withered. And Jesus, replying, said to them, Have faith in God. I tell you truly that whoever shall say to this mountain, Be taken up and thrown into the sea, and shall not doubt in his heart, but shall believe that what he says shall take place, it shall be for him.

Therefore, I exhort you, All things whatever you pray for and ask, have faith that you have taken hold, and it shall be for you. And whenever you stand praying, forgive if you have anything against any one, so that your Father who is in heaven may forgive you your fallings.

253.

Authority.

And they came into Jerusalem, and as he was walking in the temple, there came to him the chief priests and scribes and elders, and said to him, By what authority are you doing these things, and who gave you this authority to do these things?

But Jesus said to them, I will ask you one question; then answer me, and I will tell you by what authority I act as I do; the baptism of John; was it from heaven or of men? Answer me.

But they reasoned among themselves, saying, If we shall say, Of heaven, he will reply, Why then did you not believe him? But how shall we say, Of men? They feared the multitude, for all held that John was indeed a prophet. And they answered Jesus and said, We do not know, Then Jesus said to them, Neither tell I you by what authority I do these things.

254.

Husbandmen.

And he began to speak to them in parables. A man planted a vineyard, and put a fence around it, and dug a wine vat, and built a

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watchtower, then let it out to husbandmen, and went from home. Then, at the season, he sent to the husbandmen a servant to receive from the fruit of the vineyard. But they took and beat him and sent him away empty.

And again he sent to them another servant, and him they beat on the head and insulted. Also another he sent, and him they killed. And many others; some they beat, and some they killed. He yet had one more left; a well-beloved son; him at last he sent to them, saying, They will respect my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. Then seizing, they killed him, and threw him on the outside of the vineyard. What will the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others.

Have you not read this scripture: A stone which the builders rejected; this has become the head of the corner. This comes of the Lord, and is wondrous in your eyes. And they were seeking to lay hold upon him, for they knew that he had spoken the parable against them, but feared the multitude; so leaving him, they went away.

255.

Tribute.

And they sent to him some of the Pharisees, and of the Herodians to catch him in talk. So coming, they said to him, Teacher, we know that you are true, and no one makes any difference with you; for you don't look on the person of men, but teach truly the way of God; is it right to pay taxes to Caesar or not? Should we give, or not give.

But perceiving their hypocrisy, he said to them, Why do you make trial of me? Bring me a denarius that I may see it, and they brought it. Then he said to them, Whose image and superscription is this? They said to him, Caesar's. And Jesus said, Render unto Caesar the things that are Caesar's and unto God the things that are God's. And they were astonished at him.

256.

Marriage.

And there came to him the Sadducees; the same who say that there will be no resurrection, and they asked him, saying, Teacher, Moses wrote for us that if one's brother die, and leave a wife, but leave no children, that his brother shall take the wife, and raise up offspring to his brother.

There were seven brothers, and the first took a wife, and died without seed. And the second took her, and died without leaving seed; also the third likewise; even the seven, but left no seed. Last of all the woman died also. In the resurrection, of which of them shall she be wife? For all the seven had her as wife.

Jesus said unto them, Are you not mistaken because you know not the scripture nor the power of God? For whenever they rise from the dead, they neither marry nor are given in marriage, but are like the angels in heaven.

But concerning the dead, that they do rise, have you not read in the book of Moses how, at the bush, God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You are much mistaken.

257.

Greatest.

And there came forward one of the scribes who had heard them disputing, and seeing that he answered them well, asked him, Which of all is the chief commandment? Jesus answered, The first is, Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength. The second is this, Thou shalt love thy neighbor as thyself. No other commandment is greater than these.

..The scribe said to him, Truly, teacher, you have spoken in truth that he is one and that there is no other except him; and to love him from the whole heart, and from all the understanding, and

from the whole strength, and to love the neighbor as one's self is more than all whole-burnt offerings and sacrifices. Then Jesus, seeing that he had answered discreetly, said to him, Thou art not far from the kingdom of God. And no one ventured to question him further.

258.

A Puzzle.

And while teaching in the temple, Jesus answered and said, How say the scribes that Christ is the son of David? David himself, in the Holy Spirit, said, The Lord said to my Lord, Sit at my right hand until I put thine enemies under thy feet. David himself calls him Lord; how, then, is he his son?

259.

Preferment.

And the great multitude heard him gladly. Moreover, in his teaching he said, Beware of the scribes who delight to walk about in robes; desiring also salutations in the marketplaces; chief seats in the synagogues, and best seats at banquets; they who devour widows' houses, and for a pretense make long prayers; they themselves shall receive greater damnation.

260.

Widow's Mite.

And having sat down opposite the treasury, he watched how the multitude threw money into the treasury. And many rich men cast in much. Then came one poor widow, and threw in two mites, which is a farthing.

And calling his disciples, he said to them, I say unto you that this poor widow has put in more than all those casting into the treasury; for all have contributed from their abundance, but she out of her poverty, has put in all that she had; even her whole living.

261.

Doom Ahead.

And as he was going out of the temple, one of his disciples said to him, Teacher, what manner of stones; what manner of buildings, look. And Jesus said to him, Seest thou these great buildings? There shall not be left here a stone upon stone which shall not be thrown down. And as he sat on the mount of Olives opposite the temple, Pe-

ter, James and John asked him privately, Tell us when shall these things be, and what shall be the sign when all these things are about to be accomplished?

But Jesus began to say to them, See that no one leads you astray. Many shall come in my name, saying, I am he, and shall deceive many. But whenever you hear wars and reports of war, be not troubled; this must be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes here and there; there shall be famines; these are the beginning of sorrows.

262. Persecution.

But beware, you yourselves; they will deliver you to courts and to synagogues; you shall be beaten, and before rulers and kings you shall stand; for above all, the good message must be preached to all nations.

And whenever they lead you, delivering you up, be not anxious what you shall say; but what is given you in that hour, this proclaim; for you are not the speaker, but the Holy Spirit. And brother shall deliver up brother to death, and father the child, and children shall rise up against parents, and shall kill them, and you shall be hated by all nations because of my name. But he who endures unto the end, the same shall be saved.

263. Woe.

And whenever you see the desolating abomination standing where it must not—let the reader understand—then let those in Judea flee unto the mountains; he who is on the housetop, let him not come down not even to enter in to take out from his house, and he who is in the field, let him not turn back to things behind to take his cloak.

And woe to them who are with child, and to them who give suck in those days. But pray that it come not in winter. For those days shall be afflictions, the like of which has not happened since the beginning of creation until now, and shall not be. And if the Lord had not shortened the

days, no flesh would have been saved, but because of the elect, whom he has chosen, he has shortened the days.

264. Watch.

And at that time, if any one say to you, Behold, here is Christ, or Behold, there, believe not. For there shall arise false Christs, and false prophets, and shall give signs, and wonders to lead astray, if possible, the elect. But be you watchful, for I have told you all things before hand.

But in those days, after that affliction, the sun shall be darkened and the moon shall not give her light, and the stars shall be falling from heaven, and the powers of the heavens shall be shaken; then shall they see the son of man coming in clouds with great power and glory. And at that time he will send angels, and they shall gather his elect from the four winds from end of earth to end of heaven.

265. Sleeplessly.

From the fig tree learn the parable; when its branch is already become tender and puts forth leaves, you know that the summer is near. So also you, when you see these things happening, know that it is near at the doors.

Verily I say unto you that this generation shall not pass away until these things all have come to pass. Heaven and earth shall pass by but my word shall not pass by. But concerning that day and the hour, no one knows; neither the angels in heaven, nor the son, but the Father. Look longingly; pursue sleeplessly, for you know not when the time is.

266. Unexpectedly.

Like a man leaving his house to go abroad, gives authority to his servants; to each one his task, and commands the doorkeeper to watch. Watch, therefore, for you know not when the lord of the house cometh; whether at evening, or midnight, or cock-crowing or morning; lest coming unexpectedly, he find you sleeping. What I say to you, I say to all, Watch.

267.

Plotting.

Now it was two days until the passover and unleavened bread, and the chief priests and the scribes were seeking how they might take him with guile to kill him, but they said, Not during the feast lest there be a tumult of the people.

268.

Alabaster.

And while he was reclining at the table in Bethany, in the house of Simon the leper, there came to him a woman having an alabaster container of perfume of pure nard, very costly. Having broken the container, she poured it upon his head. But some were indignant among themselves regarding what the waste of perfume amounted to. For this perfume could have been sold for more than three hundred denarii, and given to the poor. And they were angry with her.

But Jesus said, Let her alone; why cause her anguish? She has done me a beautiful service. You always have the poor with you, and whenever you wish, you can do good for them, but me you have not always. She has done what she could; she has taken it upon herself beforehand to anoint my body for burial. Verily I say unto you that whenever the gospel shall be preached into the whole world, also this which she has done shall be spoken in memory.

269.

Betrayer.

And Judas Iscariot, one of the twelve, went away to the chief priests that he might deliver him up to them, and hearing it, they were glad, and sought a good opportunity to betray him.

270.

Passover.

And on the first day of unleavened bread when they killed the pascal lamb, his disciples said to him, Where do you want us to go and prepare that you may eat the passover? And he sent two of his disciples, and said to them, Go into the city and there shall meet you a man bearing a pitcher of water; follow him, and where he enters, say to the master of the house that the Teacher says, Where is my guest chamber

where I may eat the passover with my disciples? And he will show you a large upper room furnished ready; there prepare for us.

And the disciples went away and came into the city, and found as he had told them, and made ready the passover. And at evening he came with the twelve, and as they reclined at the table and ate, Jesus said, Verily I say to you that one of you shall betray me; he who eats with me. And they began to be sorrowful and to say to him one by one, Is it I? But he said to them, One of the twelve; he who dips with me into the dish. For indeed the son of man goes as it has been written of him, but woe to that man through whom the son of man is betrayed. It were good for that man had he not been born.

271.

The Supper.

And as they were eating, he took bread and having blessed it, broke and gave to them and said, Take, this is my body. And also taking the cup, and having given thanks, he gave to them, and they all drank of it. And he said to them, This is my blood of the covenant which is poured out for many. Verily I say unto you that I will no more drink of the fruit of the vine until that day when I drink it new in the kingdom of God. And they sang a hymn and went out into the mount of Olives.

And Jesus said to them, All of you shall be offended, because it is written, I will smite the shepherd, and the sheep shall be scattered. But after I have risen, I will go before you into Galilee. But Peter said to him, Even if all men shall be offended, yet not I. And Jesus said to him, Verily I say to you that you today; during this night, before the cock crows twice, you will deny me three times. But he said passionately, If it need be that I die with you, I will not deny you. And likewise they all said.

272.

Gethsemane.

And they came to a place, the name of which is Gethsemane, and he said to his disciples, Sit you here until I pray. And tak-

ing with him Peter, James and John, he began to be perplexed, and overwhelmed with anguish, and he said to them, My soul is exceedingly sorrowful; even to death; remain here and watch.

And going forward a little, he fell upon the ground, and prayed that if it be possible the hour might pass away from him, and said, Abba, Father, all things are possible for thee; remove this cup from me; yet not what I wish but thou. And coming, he found them sleeping, and said to Peter, Simon, sleepest thou; hadst thou not strength to watch one hour? Watch and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak. And again he went away and prayed, saying the same word.

And again coming, he found them sleeping, for their eyes were heavy, and they knew not what they should answer him. And coming the third time, he said to them, Sleep the remaining time, and rest; it is enough; the hour has come; behold, the son of man is delivered into the hands of sinners. Arise, let us go; behold, he who betrays me is at hand.

273.

Betrayal.

And immediately, while he was yet speaking, came Judas, one of the twelve, and with him a multitude with swords and clubs from the chief priests and the scribes and the elders. And he who betrayed him had given them a sign, saying, Whom I shall kiss, he it is; seize him, and lead him away securely. And coming, he immediately went forward and said to him, Rabbi, and kissed him. And they laid hands on him and seized him.

But one of them standing by, drew the sword, and smote the servant of the high priest, and cut off his ear. And Jesus, answering, said to them, As against a robber you have come out with swords and clubs to take me. Daily was I with you in the temple teaching, and you did not lay hold upon me; however, that the scripture might be fulfilled.

And leaving him, they all fled. And a certain young man, with

51

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a sheet wrapped about his naked body, was following him, and they seized him, but leaving the covering, he fled naked.

274.

The Trial.

And they led him away to the high priests, and there came together all the chief priests, and the elders. And Peter followed at a distance till within the court of the high priest, and he was sitting with the attendants, and warming himself before the fire.

But the chief priests and the whole sanhedrin were seeking testimony against Jesus to put him to death, and they found none. For many swore falsely against him but their testimonies were not in agreement. Also some arose, and were testifying falsely against him, saying, We heard him say, I will destroy this hand-built temple, and in three days I will build another made without hands. And not even in this was their testimony in agreement.

And the chief priest arose in the midst and asked Jesus, saying, Do you make no reply? What are they testifying against you? But he was silent, and answered nothing. Again the high priest asked him and said to him, Art thou the Christ the son of the blessed? But Jesus said to him, I am, and you shall see the son of man sitting on the right hand of power, and coming with the clouds of heaven.

And the chief priest, having rent his garments, said, What further need have we of testimony? You have heard the blasphemy; what think you? And they all condemned him to be worthy of death. And some began to spit upon him, and to cover his face, and to strike him with the fist, and to say to him, Prophecy; and the attendants, slapping him, took him into custody.

275.

Denied.

And while Peter was below, in the court there came to him one of the maid-servants of the chief priest, and seeing Peter warming himself, she looked at him and said, You also were with Jesus the Nazarene. But he denied, say-

ing, I neither know or understand what you are saying. And he went outside into the entrance. And the maid-servant, having seen him, began to say to those standing about, This is one of them. But again he denied.

After a little while again, they who were standing by said to Peter, Truly you are one of them, for you are a Galilean. But he began cursing and swearing: I do not know this man of whom you speak. And immediately a second time the cock crowed and Peter remembered the words as Jesus spoke to him: Before the cock crows twice you shall deny me three times. And thinking about it, he wept.

276.

Pilate.

And immediately in the morning, having made a plan, the chief priests, with the elders and scribes and the whole sanhedrin having bound Jesus, led him away and delivered him to Pilate. And Pilate asked him, Are you the king of the Jews? And answering, he said to him, It is as thou speakest. And the chief priests accused him of many things. But Pilate again asked him, saying, Dost thou make no reply; look what accusations they made against you? But Jesus answered nothing; to the extent that Pilate marvelled.

277.

Barabbas.

Now at festival time he released to them one prisoner whom they chose. Now there was one called Barabbas, held in bondage with the conspirators; the very one who in insurrection had committed murder. And the multitude coming up, began to ask him that he do for them according to custom. But Pilate, replying, said to them, Do you desire that I shall release to you that king of the Jews? For he knew that because of envy the chief priests and delivered him up.

But the chief priests stirred up the multitude in order that he would rather release Barabbas to them. But Pilate again replying, said to them, What then shall I do with him whom you

call king of the Jews? And they cried out again, Crucify him. But Pilate said to them, For what evil that he has done? But they cried out the more, Crucify him. And Pilate, desiring to satisfy the multitude, released to them Barabbas, but scourged and gave up Jesus to be crucified.

278.

Mocked.

And the soldiers took him away inside the court, which is the Pretorium, and called together his whole band. And they clothed him in purple, and having platted a crown of thorns, they placed it on him. And they began to salute him, Hail, king of the Jews. And they struck him on his head with a reed, and spit upon him, and bowing the knees, they worshipped him. And having derided him, they took off from him the purple, and put on his own garments. And they led him away to crucify him.

279.

Simon.

And Simon a Cyrenian; the father of Alexander and Rufus, was passing by, coming from the field; him they compelled to bear the cross. And they brought him to the place Golgotha, which being interpreted is, the place of the skull. And they gave him wine mingled with myrrh, but he would not take it.

And they crucified him, and dividing his garments, casting a lot for them, what each should take. It was the third hour, and they crucified him. And the superscription of his accusation written on him was, The King of the Jews.

280.

Robbers.

And with him, they crucified two robbers; one on the right, and one on his left. And those who passed by were blaspheming him, wagging their heads and saying, Aha, thou who destroyest the temple and buildest it in three days, save thyself by coming down from the cross. In like manner also the chief priests, mocking among one another, with the scribes said, He saved others; himself he can not save. The Christ; the king of Israel, let him now come down from the cross that we may see and believe.

So also those crucified with him reproached him. And when the sixth hour had come, there came a darkness over the whole land until the ninth hour Jesus cried with a loud voice, Eloi, eloi lema sabachthanei, which is, being interpreted, My God, my God, why hast thou forsaken me?

281.**Dying.**

And some of them stood by, hearing it, said, Behold, he calls for Elijah. But some one ran, filled a sponge with vinegar, put it on a reed and gave him drink, saying, Wait, let us see if Elijah comes to take him down. But Jesus, having uttered a loud cry, gave up the spirit. And the veil of the temple was rent in two from top to bottom. And the centurion who stood by opposite him, seeing that he thus died, said, Truly this was a son of God.

282.**Women.**

And there were women also looking on from a distance; among them Mary Magdalene, and Mary the mother of James the younger, and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered to him. And many others came up with him to Jerusalem.

283.**Joseph.**

Already evening had come, and since it was a preparation-time, that is, the day before a sabbath, Joseph of Arimathea, an honorable counselor, who also himself was waiting for the kingdom of God, came and went in boldly unto Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead, and calling the centurion, he inquired if he were already dead, and having learned from the centurion, he gave the corpse to Joseph.

And having bought linen and taken him down, he wrapped him in the linen cloth, and laid him in a sepulcher which was hewn out of rock, and he rolled a stone over the door of the sepulcher. And Mary Magdalene, and Mary the mother of Joses saw where he was laid.

284.**Risen.**

And when the sabbath had passed, Mary Magdalene, and

Mary the mother of James and Salome brought spices that they might come and anoint him, And very early, after sunrise, on the first day of the week, they came to the sepulcher, and said among themselves, Who shall roll for us the stone from the door of the sepulcher? For it was very large.

And entering into the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were greatly amazed. But he said to them, Be not astonished; you seek Jesus the crucified Nazarene; he is risen; he is not here; behold the place where they laid him. But go tell his disciples and Peter that he goes before you into Galilee, and there you shall see him, as he said to you. And having come out, they fled from the tomb; for trembling and astonishment held them, and they said nothing to any one for they were afraid.

285.**Appearing.**

But when he had risen on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told it to those who had been with him, and they mourned and wept. And these, hearing that he was alive, and had been seen by her, believed not.

And after these things, he appeared to two of them as they walked and went into the country. And these went and announced it to the rest. Neither believed they them. But afterwards he was manifested to the eleven as they reclined at the table, and he reproached their unbelief, and hardness of heart; because they believed not those who had seen him risen from the dead.

286. Great Commission.

And he said to them, Go into all the world, and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who believes not shall be condemned.

And these signs shall follow those who believe: In my name

they shall cast out demons; and they shall speak with tongues and they shall handle serpents and if they shall drink any deadly things, it shall not hurt them. On the sick they shall lay hands, and they shall be restored.

So, therefore, the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere; the Lord working with them, and confirming the word by signs which followed.

The Gospel According to **LUKE**

287. Certainty.

When really already many have taken in hand to draw up a narrative concerning the matters fully accomplished among us, and just as delivered to us by those who became from the beginning eyewitnesses and attendants of the word, it seemed good also to me, having followed closely and accurately everything from the beginning, to write to you, most excellent Theophilus, a connected account that you may know the certainty of the words concerning which you have been instructed.

288. Zachariah.

There was in the days of Herod king of Judea, a priest named Zachariah, of the serving-division of Abijah, and his wife Elizabeth by name, of the daughters of Aaron. And they were both righteous before God; walking in all the commandments and justifying acts of the Lord; blameless. And they had no children because Elizabeth was barren and both were advanced in days.

289. Angel.

And it came to pass while he acted as priest in the order of his course before God, it fell to him by lot, according to the priesthood custom, to enter into the temple and burn incense before the Lord. And all the multitude of the people were outside praying at the hour of sacrifice. And there appeared unto him an angel of the Lord, standing at the right hand of the altar of incense.

290. John.

And Zachariah was troubled as he looked on, and fear fell upon

him. But the angel said to him, Fear not, Zachariah, for thy prayer is heard and thy wife Elizabeth shall bear a son, and you shall name him John, and you shall have joy and gladness, and many shall rejoice at his birth, for he shall be great before the Lord, and he will in no wise drink wine or strong drink, but shall be filled with the Holy Spirit even from his mother's womb, and many of the sons of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah to turn the hearts of fathers to children, and disobedient ones to the wisdom of the just; to make ready for the Lord a people prepared.

291. Dumb.

And Zachariah said to the angel, by what means shall I know this; for I am an aged man, and my wife is advanced in her days? But the angel, replying, said to him, I am Gabriel who stands in the presence of God, and I am sent to speak to you these good tidings, and, behold, you shall be dumb, and not able to speak until the day in which these things shall be accomplished; because you have not believed my words which shall be fulfilled in their season.

292. Wondered.

And the people were waiting for Zachariah, and wondered that he stayed so long in the temple. But when he came out he was not able to speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained speechless.

293. Conceived.

And it came to pass that when

the days of his service were completed that he departed to his home. But after these days his wife Elizabeth conceived and hid herself five months, saying, Thus hath the Lord done to me in days in which he looked to take away my reproach among men.

294.

Mary.

Then in the sixth month the angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin betrothed to a man whose name was Joseph of the house of David, and the name of the virgin was Mary. And coming to her he said, Hail, highly favored one; the Lord is with thee. But she was startled by the word, and reasoned what this greeting might be.

And the angel said to her, Fear not, Mary, for you have found grace with God, and, behold, you shall conceive in the womb, and bear a son, and shall call his name Jesus. He shall be great, and a son of the highest shall he be called, and the Lord shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

295.

Holy Spirit.

Then Mary said to the angel, How shall this be: seeing that I know not a man? But replying, the angel said to her, The Holy Spirit shall come upon you, and the power of the highest shall overshadow you, and for this reason the holy one who is born shall be called the son of God. Behold, also thy kinswoman Elizabeth hath conceived a son in her old age, and this is the sixth month with her who is called barren. For no matter with God shall be impossible.

296.

Leaped.

Then Mary said, Behold the handmaid of the Lord; Let it be to me according to thy word. And the angel went away from her. And Mary arose in those days, and went with haste to the hill country to a city in Judah, and entering the house of Zachariah, she saluted Elizabeth.

And it came to pass when Elizabeth heard the salutation of Mary

55

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that the babe in her womb leaped, and Elizabeth was filled with the Holy Spirit, and spoke out with a loud cry and said, Blessed art thou among women, and blessed the fruit of thy womb. From whence is this to me that the mother of my Lord should come to me? For behold, as the voice of salutation came to my ears, the babe leaped with joy in my womb. Blessed is she who believes that there shall be a fulfillment of the things spoken to her from the Lord.

297.

Mary's Song.

And Mary said, My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour; because he hath looked upon the lowly estate of his servant. Behold, from this time forth all generations shall call me blessed; because the mighty one has done great things for me, and holy is his name, and his mercy is from generation to generation on them who fear him; he wrought strength with his arm; those who shine above others in the thoughts of their hearts he has scattered; he has cast down the mighty from thrones, and exalted the lowly; the poor hath he filled with good and the rich he hath sent away empty; he has helped Israel his servant by remembering mercy, as he spoke to our fathers; to Abraham and to his posterity forever. And Mary remained with her about three months, and then returned to her home.

298.

Named.

Now the time for Elizabeth to give birth was fulfilled, and she brought forth a son. And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her. And it came to pass on the eighth day they came to circumcise the child, and they were calling it by the name of its father, Zachariah. And its mother, answering, said, No, but he shall be called John. And they said to her, There is no one of thy kinship who is called by this name.

And they made signs to his

father; what he would have him called. And having asked for a writing tablet, he wrote, saying, His name is John. And they all wondered. And his mouth was immediately opened and his tongue, and he spoke, blessing God. And fear came upon all who dwelt about them, and in the whole hill country of Judea all these matters were being talked, and all who heard laid them up in their hearts, saying, What shall this child be? For the Lord's hand was with him.

299. Father's Song.

And Zachariah his father was filled with the Holy Spirit and prophesied, saying, Blessed be the Lord the God of Israel because he has looked upon, and wrought redemption for his people, and he has raised up a horn of salvation for us in the house of his servant David; as he spoke through the mouth of his holy prophets of ancient time: Salvation from our enemies and from the hand of all who hate us; to show a mercy in common with our fathers, and to remember his holy covenant; the oath which he swore to Abraham our father to grant us fear-freedom from the hands of enemies, and so being delivered, we might serve him in holiness and righteousness before him all our days.

And thou also, O child, shall be called prophet of the highest, for thou shall go before the face of the Lord to prepare his way to give knowledge of salvation to his people in remitting their sins through the tender mercies of our God; in which the dawn from on high shall visit us to give light to them who sit in darkness and the shadow of death; to guide our feet in the way of peace. And the child grew and became strong in spirit, and was in the desert until the day of his manifestation to Israel.

300. Tax.

And it came to pass in these days that there went out a decree from Caesar Augustus to take a census of all inhabited territory. This enrollment took place first when Cyrenius was

governor of Syria. And all went to be enrolled; each to his own city.

And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his wife who was with child.

301.

Manger.

And it came to pass while they were there that the days for her to bring forth were completed, and she brought forth a son, the firstborn, and she wrapped him in baby clothes and laid him in a manger; because there was no place for them in the inn.

302.

Shepherds.

And there were in the same country shepherds abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and glory of the Lord shone round about them, and they were greatly frightened. But the angel said to them, Fear not, for, behold, I bring you good tidings of great joy which shall be unto all people; for unto you is born this day, in the city of David, a saviour, who is Christ the Lord. And this shall be a sign to you: you shall find the babe wrapped in swaddling clothes and lying in a manger.

303.

Angel Choir.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace among men-whom-he-approves. And it came to pass when the angels had gone away from them into heaven, the shepherds said one to another, Let us go now to Bethlehem, and see this thing which is come to pass; which the Lord hath made known to us.

304.

A visit.

And they came in haste and found Mary and Joseph and the babe lying in the manger. And having seen, they made known concerning the thing that had been told them about this child. And all who heard were astonished at the things told them by

the shepherds but Mary kept all these matters; pondering them in her heart. And the shepherds returned, glorifying and praising God for all which they had heard and seen as it had been told to them.

305.

Dedicated.

And when eight days for circumcising him were completed, also his name was called Jesus; which was designated by the angel before he was conceived in the womb. And when the days of their purification were fulfilled according to the law of Moses, they brought him into Jerusalem to present him to the Lord, and to offer a sacrifice according to what is said in the law of the Lord: a pair of doves or two young pigeons; as it is written in the law of the Lord that every male who openeth the womb shall be called holy to the Lord.

306.

Simeon.

And behold, there was in Jerusalem a man whose name was Simeon, and this man was just and devout; accepting favorably the calling of Israel, and the Holy Spirit was upon him, and it was revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's anointed.

And he came, in the Spirit, into the temple, and when the parents brought the child Jesus that they might do according to the custom of the law concerning him, he also took him into his arms, and blessed God and said, Now, Master, thou art letting thy servant depart in peace according to thy word, because mine eyes have seen thy salvation which thou hast prepared before the face of all the people; a revealing light unto the Gentiles, and a glory of thy people Israel. And his father and mother were in wonderment at the things spoken about him.

And Simeon blessed them, and said to Mary his mother, Behold, this is set for the falling and rising of many in Israel, and for a spoken-against sign, and as concerns thyself, a sword shall pierce thy soul; certainly, how-

soever, the thoughts of many hearts shall be revealed.

307.

Anna.

And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher; she was advanced in many days; having lived with a husband for seven years from her virginity, and in her widowhood for eighty-four years; who departed not from the temple; serving night and day with fastings and prayers. And standing by at the same hour, she gave praise to God, and spoke concerning him to all those accepting the deliverance of Jerusalem.

And when they had performed all things according to the law of the Lord, they returned to Galilee; to their own city, Nazareth. And the child grew and became strong; being filled with wisdom, and the grace of God was upon him. And his parents went yearly unto Jerusalem to the passover feast.

308.

At Twelve.

And when he was twelve years old, they, having gone up according to the custom of the feast, and having completed the days, on their return the child Jesus remained in Jerusalem, and his parents did not know it. But supposing him to be in the company, they went a day's journey, and sought him among relatives and acquaintances, and not finding, they returned to Jerusalem seeking him.

309.

Lost.

And it came to pass after three days they found him in the temple sitting in the midst of the teachers, both hearing them and questioning them, and all those hearing him were astonished at his understanding and his answers. And, panic-struck, they beheld him, and his mother said to him, Child, why have you done us this way? Behold, thy father and I have sought thee sorrowfully.

And he said to them, Why have you sought me? Did you not know that I must be in the affairs of my Father? And they did not understand the word which he spoke to them. And he went with

them, and came to Nazareth, and was subject to them. And his mother kept all the words in her heart. And Jesus increased in wisdom and toward manhood and in favor with God and men.

310.

John.

But in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene in the high priesthood of Annas and Caiphas, the word of God came to John the son of Zachariah in the wilderness.

And he came into all the region round about the Jordan preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, prepare the way of the Lord; make straight his paths; every ravine shall be filled up and every mountain and hill shall be made low, and the crooked places shall be straight, and the rough ways smooth, and all flesh shall see the salvation of God.

311.

Preaching.

He said, therefore, to the multitudes who came out to be baptized by him, Brood of vipers, who has warned you to flee from the coming wrath. Bring forth, then, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham as a father. For I say unto you that God is able of these stones to raise up children for Abraham.

And now already the ax is lying at the root of the trees. Every tree, therefore that brings not forth good fruit is cut down and cast into the fire.

312.

Three Questions.

And the multitudes asked him saying, What, then, shall we do? And replying he said to them, He who has two coats let him give to him who has none, and he who has food let him do likewise. And the publicans also came to be baptized, and said to him, Teacher, what shall we do?

And he said to them, Exact no

more than that which has been appointed to you. And the soldiers also asked him, saying, And we; what shall we do? and he said to them, Do violence to no one, and accuse no one falsely, and be content with your wages.

313.

Unworthy.

But while the people were in receptive mood, and all were reasoning in their hearts concerning John, whether he were the Christ or not, John answered, saying to them all, I indeed baptize you in water, but he cometh who is mightier than I; the strap of whose sandals I am not worthy to loose; he shall baptize you in the Holy Spirit and fire; whose winnowing instrument is in his hand to thoroughly cleanse his threshing floor, and to gather the grain into his storehouse, but the chaff he will burn with unquenchable fire. Indeed, therefore, exhorting, he preached many other things to the people.

314.

Arrested.

But Herod the governor, being reproved by him concerning Herodias, his brother's wife, and concerning all the wicked things which Herod had done, added this also to them all: he shut up John in prison.

315.

Jesus Baptized.

But it came to pass that in the baptism of all the people Jesus also was baptized, and, as he prayed, the heaven was opened, and the Holy Spirit came down in bodily form like a dove upon him, and a voice came from heaven, Thou art my beloved son; in thee I am well pleased.

316. **Genealogy of Jesus.**

And Jesus himself was, when he began his ministry, about thirty years old; being, as was supposed, the son of Joseph, son of Heli, son of Matthat, son of Levi, son of Malchi, son of Jannai, son of Joseph, son of Matithiah, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Matthia, son of Shimei, son of Joseph, son of Joda, son of Jonan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Malchi, son of Addi, son of Cosam, son of Elmadam, son of Er, son of

Jesus, son of Eliezer, son of Joram, son of Matthat, son of Levi, son of Symeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Matatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab, son of Arni, son of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

317. **Temptation.**

But Jesus, filled with the Holy Spirit, returned from the Jordan, and was led, in the Spirit, into the wilderness forty days tempted by the devil. And he ate nothing in these days, and when they ended he was hungry. And the devil said to him, If you are the son of God speak to this stone that it may become bread. And Jesus replied to him, It is written that man shall not live by bread alone.

And having led him up, he showed him in an instant all the kingdoms of the world. And the devil said to him, To thee will I give all this authority, and the glory of them; for to me it is delivered, and to whomsoever I will give it; if, therefore, thou wilt worship before me, all shall be thine. And Jesus, replying, said to him, It is written, The Lord thy God thou shalt worship, and him only shall thou serve.

And he brought him into Jerusalem, and set him on the wing of the temple, and said to him, If thou art the son of God cast thyself down from thence, for it is written that he shall give his angels charge concerning thee to guard thee, and upon hands they shall lift thee that thou mayest never strike thy foot against a stone. And making reply, Jesus said to him, It is said, Thou shalt

not put the Lord thy God to proof. And when the devil had ended all the temptation he departed from him for a season.

318. **Five-Fold Mission.**

And Jesus returned in the Spirit's power unto Galilee, and a fame concerning him went forth throughout all the surrounding country, and he taught in the synagogues, being glorified by all. And he came to Nazareth where he had been brought up, and went according to his custom, into the synagogue on the sabbath day, and stood up to read.

And there was given to him the book of the prophet Isaiah, and having opened the book, he found the place where it was written; The Spirit of the Lord is upon me; on account of which he has anointed me to preach glad tidings to the poor; he has sent me to proclaim deliverance to captives, and recovery of sight to the blind; to send forth in deliverance those who have been crushed; to proclaim the acceptable year of the Lord.

319. **Not Accepted.**

And having closed the book and given it back to the attendant, he sat down. And the eyes of all in the synagogue were fixed upon him. And he began to say to them, This day is fulfilled this scripture in your ears. And all spoke well of him and wondered at the words of grace which proceeded from his mouth, and they said, Is not this the son of Joseph? And he said to them, At least you will remind me of this proverb: Physician, heal thyself; whatever things we heard as being done in Capernaum, do also here in thy country.

But he said, Truly I say to you that no prophet is accepted in his own country. Of a truth I tell you that there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months; when there came a great famine on the whole land, and to no one of them was Elijah sent to except Sarepta of Sidon; to a woman; a widow.

And there were many lepers in Israel in the time of Elijah the

prophet, but no one of them was **cleansed** except **Naaman** the Syrian. And all in the synagogue were full of anger on hearing these things, and they rose up and thrust him outside of the city and brought him to the brow of the mount on which their city was built, so as to throw him down from it, but he passing through the midst of them, went away.

320.

A Demon.

And he came down to Capernaum, a city in Galilee, and taught them on the sabbaths, and they were amazed at his teaching, because his word was with authority. And in the synagogue was a man with a spirit of an unclean demon. And he cried out with a great voice, Ah, what is between us, Jesus the Nazarene? Have you come to destroy us? I know you; who you are; holy one of God.

And Jesus rebuked him saying, Be silent and come out of him. And the demon threw him in their midst, and came out from him without injuring him. And amazement came upon all, and they spoke one to another saying, What word is this that with authority and power he commands the unclean spirits, and they come out?

321.

Fever.

And there went forth a rumor concerning him into every place of the surrounding country. But rising up from the synagogue, he went into the house of Simon. And Simon's mother-in-law was distressed with a severe fever. And they asked him about her. And standing over her, he rebuked the fever, and it left her, and she arose immediately and ministered unto them.

322.

Healing.

Now at sunset all as many as had folk sick with various diseases, brought them to him, and he laid hands upon each of them and healed them. The demons also went forth from many, crying out and saying, Thou art the son of God. And rebuking he permitted them not to speak because they knew him to be the Christ.

But when it was day, depart-

ing, he went out to a desert place, and the multitudes sought him, and they came to him, and were constraining him not to go from them. But he said to them, Also in other cities I must preach the kingdom of God; because for this was I sent. And he preached in the synagogues of Judea.

323.

Fishes and Men.

And it came to pass the multitude pressed upon him, even to hear the word of God, and he was standing by the sea of Genesaret, he saw two boats at a standstill by the lake; for the fishermen had disembarked from them and were washing the nets. Now entering into one of the boats, which was Simon's, he asked him to put out a little from the land, and sitting down in the boat, he taught the multitudes.

And when he ceased speaking, he said to Simon, Put out to where it is deep and let down your nets for a draught. And Simon, answering, said, Master, through the whole night we have toiled and taken nothing, yet at your word I will let down the nets. And when they had done this they enclosed a great number of fishes so that they made signs to the partners in the other boat to come and help them. And they came and filled both the boats to their sinking point.

But Simon Peter, seeing it, fell at the knees of Jesus saying, Depart from me, Lord, for I am a sinful man. For amazement had seized upon him and upon all those with him at the draught of fishes which they had taken. And likewise also upon James and John the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not fear; from now on you shall be live-catching men. And they drew their boats to land; left all and followed him.

324.

Leper.

And it came to pass while he was in one of the cities, behold also there was a man full of leprosy. And seeing Jesus he fell on his face and besought him saying, Lord, if thou wilt thou canst make me clean. And having stretched forth the hand, he touched him saying, I will: be

thou cleansed. And immediately the leprosy departed from him.

And he charged him to tell no one, but, Go show yourself to the priest and offer for your cleansing accordingly as Moses has arranged proof to them. But all the more went abroad the report concerning him, and many multitudes came together to hear, and to be cured of their infirmities. But he was retiring into lonely places and praying.

325.

Paralytic.

It came also to pass on one of the days when he was teaching, and there were sitting Pharisees and teachers of the law, who had come out of every village of Galilee and Judea and Jerusalem; and the power of the Lord was present that he might heal. And behold men bringing on a bed a man who was a paralytic, and they were seeking to bring him in and lay him before him.

And not finding how they could bring him in because of the crowd, they went upon the housetop, and through the tiling, they let him down, with the bed in the midst before Jesus. And beholding their faith, he said, Man, thy sins are forgiven thee.

326.

Phariseeism.

And the scribes and Pharisees began to reason saying, Who is this who speaks blasphemies? Who is able to forgive sins except God alone? But Jesus, perceiving their reasonings, answered and said to them, Why reason in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the son of man has power on earth to forgive sins, he said to the paralytic, I say unto thee, arise; take up thy bed, and go into thy house.

And he immediately arose up before them all, took up that on which he had lain, and went away to his house glorifying God. And astonishment seized upon them all, and they glorified God, and were filled with fear, saying, We have seen strange things today.

327.

A Feast.

And after these things he went out, and saw a publican named Levi sitting at the tax-office, and

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said to him, Follow me. And leaving all, he arose and followed him. And Levi made him a great feast in his house. And there were a great multitude of publicans and others who were table-guests with them.

And the Pharisees and their scribes murmured against his disciples, saying, Why do you eat and drink with publicans and sinners? And, replying, Jesus said to them, Those in health have no need of a physician, but those who are sick; I came not to call the righteous but sinners to repentance.

328.

Fasting.

But they said to him, The disciples of John fast often, and make supplications, likewise also those of the Pharisees, but yours eat and drink. But Jesus said to them, Can you make the sons of the bridechamber fast while the bridegroom is with them? But days will come when the bridegroom shall have been taken away from them, then shall they fast in those days.

329.

Patches.

And he spoke also a parable to them, No one tears a piece from a new garment and puts in on an old garment; otherwise the new makes a rent, and the piece from the new agrees not with the old. And no one puts new wine into old wineskins. Otherwise the new wine bursts the skins, and itself is spilled, and the skins perish. But new wine must be put into new skins. And no one drinking old desires new; for he says, The old is good.

330.

Sabbath.

And it came to pass on a sabbath as he went through grain-fields his disciples were plucking and eating the ears; rubbing them with hands. But some of the Pharisees said, Why do you that which is not lawful on the sabbath?

And Jesus answered and said to them, Have you not read what David did when he hungered, and those with him? How he entered into the house of God, and took The Presentation loaves, and ate, and gave to those with him; which is not lawful to eat but for

the priest only. And he said to them, The son of man is Lord of the sabbath.

331.

Withered.

And it came to pass on another sabbath that he entered into the synagogue and taught. And a man was there, and his right hand was withered. And the scribes and Pharisees watched him if he would heal on the sabbath; that they might find a way to accuse him.

But he knew their thoughts, and said to the man who had the withered hand, Rise and stand in the midst. And he arose and stood. And Jesus said to them, I will ask you if it is lawful on the sabbath to do good or to do evil; to save life, or to destroy? And looking around on them all, he said to him, Stretch out thy hand. And he did so, and his hand was restored. But they were filled with madness, and conferred with one another what they should do with Jesus.

332.

The Twelve.

And it came to pass in these days that he went into the mountain to pray, and he spent the night in prayer to God, and when day came, he called to him his disciples; choosing from them twelve, whom he named apostles; Simon whom he also named Peter, and Andrew his brother, and James, and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon who is called Zealot, and Judas the son of James, and Judas Iscariot who became a traitor.

And having come down with them, he stood on a level place, and a great multitude of his disciples, and a large mass of the people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases. And those oppressed by unclean spirits were cured, and all the multitude sought to touch him; for power went forth from him and healed all.

333.

Blessed.

And he lifted up his eyes unto his disciples and said, Blessed are the poor, for yours is the

kingdom of God; blessed are those who hunger now, for you shall be fed; blessed are those who weep now, for you shall laugh; blessed are you when men shall hate you, and reject and denounce you, and cast out your name as evil for the sake of the son of man. Rejoice in that day and leap for joy; for, behold, great is your reward in heaven; for so did their fathers to the prophets.

334.

Cursed.

But alas for you who are rich, because you are having your consolation. Woe unto you who are now filled, for you shall hunger. Woe unto them who laugh now, for you shall mourn and weep. Woe when all men shall speak well of you, for so did their fathers to the false prophets.

335.

Divine Action.

But I say to you who hear, Love your enemies, and do good to them who hate you; bless them who curse you; pray for those who abuse you; to him who smites you on the cheek, offer the other also, and from him who takes your cloak, withhold not the mantle. Give to every one who asks you, and from him taking away your things do not be demanding.

And as you would that men should do to you, do you to them in like manner. And if you love them who love you, what grace attaches to you? For even sinners love those who love them. For if you do good to them who do good to you, what favor is due you? Even sinners do the same. And if you lend and hope to receive from them, what grace applies to you? Even sinners lend to sinners that they may get back an equal amount.

336.

Love.

But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and you shall be sons of the highest; for he is kind to the graceless and the evil. Become compassionate as your father is compassionate.

Also judge not, and you shall not be judged; condemn not, and you shall not be condemned; release, and you shall be released; give, and it shall be given to you;

good measure, pressed down, shaken together, running over shall they give into your lap; for with what measure you mete, it shall be measured back to you.

337.

Beams.

And he spoke also a parable to them, Is the blind able to lead the blind? Will not both fall into a pit? A disciple is not above the teacher, but every one thoroughly trained shall be as his teacher. And why look at the withered particle in your brother's eye, but give no heed to the beam in your own eye? How can you say to your brother, Brother, let me take the particle from your eye; you yourself not looking at the beam in your eye? Hypocrite, first cast out the beam from your eye, then will you see sufficiently to extract the particle from the eye of your brother.

338.

Fruit.

For a good tree does not produce corrupt fruit, neither does a corrupt tree produce good fruit. For every tree is known by its own fruit. For not from thorns do they gather figs, neither from a bramble do they harvest grapes. The good man out of the good treasure of the heart brings forth the good, and the evil out of the evil brings forth evil. For out of the abundance of the heart his mouth speaketh. But why call me, Lord, Lord, and do not what I say.

339.

Foundations.

Every one who comes to me and hears my words and does them, I will show you to whom he is like: he is like a man building a house; who dug and deepened and laid a foundation on the rock. And when a flood came, the stream dashed against that house, and had not strength to shake it because it was well built. But he who has heard and done not is like a man who built on the earth a house without foundation, against which the stream dashes and it straightway fell, and the ruin of that house became great. And after he had finished all his sayings in the ears of the people he entered Capernaum.

340.

Centurion.

And a certain centurion's serv-

ant, who was dear to him, being sick, was about to die. And having heard about Jesus, he sent to him elders of the Jews, asking him that he would come and save his servant.

And coming to Jesus, they besought him earnestly, saying, He is worthy for whom you shall do this, for he loves our nation, and has himself built for us the synagogue. And Jesus went with them. But when he was already not far from the house, the centurion sent friends, saying to him, Lord, trouble not thyself, for I am not worthy that thou shouldst come under my roof. For this reason I did not think myself fit to come to you; but speak by a word, and let my servant be healed.

For I am a man placed under authority having soldiers under me; and I say to this one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he does it. And having heard these things, Jesus was astonished at him, and turning, he said to the multitude that followed him, I say to you that not even in Israel have I found faith so great. And those who had been sent returned to the house and found the servant well.

341.

Widow's Son.

And it came to pass on the following day that he went unto a city called Nain, and his disciples and a great multitude went with him. And as he drew near the gate of the city, behold, there was carried out dead an only son of his mother, and she was a widow, and a great multitude of the city was with her. And beholding her, the Lord had pity on her, and said to her, Weep not.

And coming forward, he touched the coffin, and those who carried it stopped, and he said, Young man, I say unto thee, Arise. And the dead sat up and began to speak, and he gave him to his mother. And fear seized them all, and they glorified God, saying, A great prophet has risen among us, and God has visited his people. And this saying concerning him went forth into the whole

of Judea, and to all the region round about.

342.

Evidence.

And his disciples told John about all these things. And having called a certain two of his disciples, John sent to the Lord saying, Art thou he who comes, or look we for another? And coming to him, the men said, John the Baptist has sent us to thee saying, Art thou he who comes, or look we for another? In that hour he healed many from diseases and scourges and evil spirits, and to many blind he gave to see.

And he answered and said to them, Go tell John what things you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached. And blessed is he who is not offended at me.

343.

John Praised.

But when the messengers of John had departed, he began to say to the multitude concerning John, What went you out into the wilderness to see? A reed shaken by the wind? But what went you out to see? A man clothed in soft raiments. Behold those splendidly clothed and living in luxury are in kings' houses. But what went you out to see? A prophet?

Yea, I say to you, and more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee. I say to you, among those born of women, no one is greater than John; but the least in the kingdom of God is greater than he.

344.

Inconsistent.

And all the people having heard, and the publicans, justified God; having been baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves; not having been baptized by him. To what, then, shall I liken the men of this generation, and to what are they like? They are like children sitting in the market place and calling to one another saying, We have piped unto you and you did

not dance; we mourned and you did not weep.

For John the Baptist came neither eating bread nor drinking wine, and you say, He has a demon. The son of man came eating and drinking, and you say, Behold a man, a glutton and a wine-bibber; a friend of publicans and sinners. Nevertheless, wisdom is justified by all her children.

345.

Alabaster.

And some one of the Pharisees asked him to eat with him, and entering the house of the Pharisee, he reclined at table. And behold a woman who was in the city, a sinner, and had learned that he reclined at table in the house of the Pharisee, having provided an alabaster box of ointment, and stood behind by his feet weeping, and began to moisten his feet with her tears, and she wiped them with the hairs of her head.

And she kissed his feet and anointed them with ointment. But when the Pharisee who had invited him spoke within himself, saying, This man, if he were a prophet would have known who and what manner of woman this is who touches him; that she is a sinner.

346.

Which.

But Jesus answered and said to him, Simon, I have something to say to thee. He replied, Teacher, say it. Two were debtors to a certain creditor; the one owed him five hundred denarii, but the other fifty. As they had nothing to make payment, he forgave both. Which of them then will love him the more? Simon, answering, said, I take it that he to whom he forgave the more. He said to him, Thou hast rightly judged.

And turning to the woman, he said to Simon, Seest thou this woman? I entered thy house; water for my feet thou gavest me not; but she, with her tears, has moistened my feet and with her hair has wiped them. A kiss thou gavest me not, but she, from the time I came in, has not ceased to kiss my feet. With oil my head thou didst not anoint, but she with ointment has anointed my feet. I say to thee, her many

sins are forgiven because she loved much. To whom little is forgiven, he loves little. And he said to her, Thy sins are forgiven.

347. Women Support.

And it came to pass afterwards that he journeyed throughout city and village preaching and announcing the kingdom of God, and the twelve were with him, and there were certain women who had been cured of evil spirits and diseases; Mary who is called Magdalene; from whom had gone seven demons, and Joanna wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto them of their goods.

348. Sower.

But when a great crowd assembled, and those from each city were coming to him, he spoke by a parable: A sower went out to sow his seed, and as he sowed some fell by the way, and was trampled upon, and the birds of heaven ate it up.

And others fell upon the rock, and springing up, it withered because it had no moisture. And others fell in the midst of thorns, and the thorns grew with it and choked it.

And others fell upon good ground, and springing up, it bore fruit a hundredfold. Saying these things, he cried, He who has ears to hear, let him hear.

349. Explained.

And his disciples asked him what this parable might be, and he said, To you is given to know the mysteries of the kingdom of God, but to the rest in parables, where seeing they may not see, and hearing they may not understand. But this parable is this: The seed is the word of God, and they by the wayside are they who hear; then comes the devil and takes the word from their heart, lest believing, they should be saved.

And they on the rock are they who when they hear, receive the word with joy, and they have no root; who believe for a season, and in time of temptation give up. But that which fell among thorns are they who have heard, and going forth are choked by cares and riches and pleasures

of life, and do not bear along to completion. But that on good ground; these are they who, in noble and good heart, having heard the word, keep it, and bring forth fruit in patience.

350. No Concealing.

And no one, having lighted a lamp, covers it with a vessel, or places it under a bed, but puts it on a lamp-stand, that those coming in may see the light. For nothing is concealed which shall not become manifest, nor secret which shall not be known, and come to open view. Take heed, therefore, how you hear, for whosoever has, to him shall be given, and whoever has not, even what he thinks he has shall be taken from him.

351. Kinship.

Although approaching near to him, his mother and brethren were not able to join him on account of the crowd. And it was told him; Thy mother and thy brethren stand on the outside wishing to see thee. But he, replying, said to them, My mother and my brethren are those who hear and do the word of God.

352. Storms.

And it came to pass on one of the days that just he and his disciples entered a boat, and he said to them, Let us go over to the other side of the lake. And they set forth, but while they were sailing, he fell asleep, and a wind-storm came down upon the lake, and they were being filled and were in danger. Then coming to him, they aroused him saying, Master, Master, we perish. And he, having arisen, rebuked the wind, and the raging of the water, and they ceased, and there was a calm. And he said to them, Where is your faith? But they, being afraid, were astonished, saying to one another, Who then is this, that he commands both the winds and the water; they obey him?

• 353. Demons.

And they sailed down to the country of the Gerasenes, which is opposite to Galilee. Then when he had come forth upon the land there met him one out of the city;

a man who had demons, and for a long time he wore no clothing, and abode not in a house but in the tombs. And seeing Jesus, he cried out and fell before him, and with a loud voice said, What concern of mine is yours, Jesus, son of God Most High? I beseech thee, torment me not.

For he commanded the unclean spirit to come out of the man; for at many times it had seized him, and he was bound with chains and fetters; being imprisoned. And breaking the bonds, he was driven by the demon into the deserts. And Jesus asked him, saying, What is thy name? And he said, Legion; for many demons had entered into him. And they besought him that he would not command them to go into the abyss.

354.

Hogs.

Now there was a herd of many swine feeding in the mountain, and they besought him that he would permit them to enter into these. And he permitted them. And the demons, having come out of the man, entered into the swine, and the herd rushed down the steep into the lake and were choked. But those who fed them, seeing what had been done, fled and told it in the city and in the country. And they came out to see what had taken place, and came to Jesus, and found the man out of whom the demons had gone, sitting, clothed and in his right mind at the feet of Jesus, and they were afraid.

355.

Go Tell It.

And those who saw told them how the demon-possessed was saved. And all the multitude of the surrounding region of the Gerasenes asked him to depart from them, for they were distressed with great fear. And he entered a boat and returned. And the man out of whom the demons had gone begged that he might be with him.

But he sent him away, saying, Return to thy house, and tell how great things God has done for thee. And he departed proclaiming throughout the whole city how much Jesus had done for

him. And it came to pass when Jesus had returned, the multitude received him gladly, for all were giving him attention.

356.

Jairus.

And behold, there came a man whose name was Jairus, he himself was a ruler of the synagogue, and falling at the feet of Jesus besought him to come into his house, for he had a daughter, an only child, about twelve years old, and she was dying. As he went the crowds kept thronging him, and a woman, afflicted with an issue of blood for twelve years; who had not been able to be cured by any one; coming up from behind, she touched the fringe of his garment, and immediately the flow of her blood was stopped.

And Jesus said, Who touched me? While all denied it, Peter said, Master, the multitudes press you and throng you. But Jesus said. Someone touched me, for I knew that power had gone from me. But the woman, seeing that she had not eluded notice, came trembling and fell before him, and declared in the presence of all the people why she had touched him and how immediately she had been healed. But he said to her, Daughter, thy faith has saved thee; go in peace.

357.

Dead.

And while he was yet speaking, there came one from the ruler of the synagogue, saying, Thy daughter is dead; trouble the teacher no more. But Jesus, having heard answered him, Fear not; only believe, and she shall be saved. But when he came into the house, he permitted no one to enter with him but Peter and John and James, and the father of the child and the mother.

And all were weeping and lamenting her. But he said, Weep not; she is not dead but is sleeping. But they viewed him with absurdity; knowing that she was dead. Then he, taking her hand, called, saying, Child, wake up. And her spirit returned, and she immediately arose, and he commanded that food be given her. Then her parents were astonished, but he charged them to tell no one what had been done.

And having called together the twelve, he gave them power and authority over all the demons, and to heal diseases, and he sent them to preach the kingdom of God, and to heal, and said to them, Take nothing for the journey; neither staff nor bag, nor bread nor silver, nor have two coats.

And into whatever house you enter, there abide and thence go forth, and as many as will not receive you, when you go forth from that city shake off the dust from your feet as a witness against them. And going forth, they passed through the villages proclaiming the good message and healing everywhere.

359. **Herod.**

And Herod the tetrarch heard of all the happenings, and was perplexed because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others one of the ancient prophets had risen. But Herod said, John I beheaded, but who is this concerning whom I hear such things? And he sought to see him.

360. **5,000 Fed.**

And the apostles returned and told him all things that they had done. And taking them with him, he withdrew privately to a city called Bethsaida. But the multitudes knowing it, followed him. And having received them, he spoke to them concerning the kingdom of God, and healed those who had need of healing. But the day began to decline, and the twelve, coming, said to him. Send the multitude away that they may go into the surrounding villages and country, and lodge and find food; for we are here in a desert place.

But he said to them. You give them to eat. And they replied, We have no more than five loaves and two fishes, unless we should go and buy food for all this people. For there were about five thousand men. But he said to his disciples, Make them recline in table-companies of fifties. And they did so, and seated all.

Then taking the five loaves and the two fishes, he looked up into heaven and blessed them and

broke, and gave to the disciples to set before the multitude. And all ate and were filled, and there was taken up what remained with them of broken pieces, twelve baskets.

361. **Who?**

And it came to pass as he was praying alone, the disciples were with him, and he asked them, saying, Who are the multitude saying that I am? And they replying, said, John the Baptist, and others, Elijah, and others, that a prophet; one of the ancients, has risen. And he said to them, But who say you that, I am? And Peter, answering, said, The Christ of God. But charging them strictly, he commanded them to tell this to no one; saying that the son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be put to death, and rise the third day.

362. **Selfless.**

And he said to all, If any one will come after me, let him deny himself, and take up his cross daily and follow me. For whoever will save his life shall lose it, but whoever shall lose his life for my sake he shall save it. For what is a man profited if he gain the whole world; having destroyed or forfeited himself?

For whoever shall be ashamed of me and my words, of him shall the son of man be ashamed when he shall come in his glory, and that of the Father and the holy angels. But I tell you truly, there are some of these standing here who shall not taste of death till they shall have seen the kingdom of God.

363. **Transfigured.**

And it came to pass about eight days after these sayings that he took Peter and John and James and went up into a mountain to pray. And it came to pass as he prayed that the appearance of his face was changed and his clothing was white and glittering. And, behold, two men conversed with him, who were Moses and Elijah; who appearing in glory; spoke of his departure which he was about to accomplish in Jerusalem. But Peter and those

with him were heavy with sleep, but staying awake, they saw his glory and the two men who stood with him.

And it came to pass as they were separated from him, Peter said to Jesus, Master, it is good that we are here, and let us make three tents; one for thee, and one for Moses and one for Elijah; not knowing what he said. And as he spoke these things a cloud came and overshadowed them, and they were afraid as they entered into the cloud. - And a voice came from the cloud saying, This is my son; my chosen one; hear him. And when the voice ceased, Jesus was found alone. And they kept silence and told no one in those days anything which they had seen.

364. Afflicted Son.

And it came to pass on the next day, when they had come down from the mountain a great multitude met him. And behold a man from the multitude cried, saying, Teacher, I beseech you, look upon my son for he is my only born, and, lo, a spirit seizes him and suddenly cries out, and convulses him so that he foams, and crushing him, it departs from him with difficulty. And I besought thy disciples that they should cast it out, but they were not able.

Jesus, replying, said, O generation, faithless and distorted; how long shall I be with you and bear with you? Bring thy son here. But while he was yet coming, the demon threw him down and convulsed him. But Jesus rebuked the unclean spirit, and restored the child, and gave him to his father. And all were amazed at the majesty of God.

But while all were wondering at all things which he did, he said to his disciples, Put you into your ears these words, for the son of man is about to be delivered into the hands of men. But they understood not this saying, and it was concealed from them that they could not sense it, and they were afraid to ask him about this saying.

365. Greatest.

And there arose a discussion

among them as to which of them was greatest. But Jesus knowing the reasoning of their heart, took a little child and set it by him, and said to them, Whoever shall receive this child in my name receiveth me, and whoever shall receive me, receives him who sent me. For whoever begins to be least among you all, he is great.

366.

Tolerance.

Then John answering said, Master, we saw one casting out demons in thy name, and we forbade him because he follows not with us. But Jesus said to him, Forbid not, for he who is not against me is for me. And it came to pass in the completion of the days for him to be received up that he steadfastly set his face to go to Jerusalem, and he sent messengers before his face, and they went and entered a village of the Samaritans, so as to prepare for him, and they received him not because his face was going unto Jerusalem. And his disciples, James and John, seeing it, said, Lord, do you wish that we command fire to come down from heaven and destroy them? But turning he rebuked them, and they went to another village.

367.

Excuses.

And as they journeyed in the way, some one said to him, I will follow thee wherever thou goest. And Jesus said to him, The foxes have dens, and the birds of heaven have resting places, but the son of man has no where that he may lay his head. And he said to another, Follow me. But he said, Suffer me first to go and bury my father. But he said to him, Let the dead bury their own dead, but go thou and proclaim the kingdom of God.

Another also said, I will follow thee, Lord, but first permit me to take leave of those at my house. But Jesus said to him, No one who puts his hand to the plow and looks back is fit for the kingdom of God.

368.

Seventy.

And after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place where he was about to come. And he said to them, The harvest

indeed is great, but the laborers are few. Pray, therefore, the Lord of the harvest that he may send laborers into his harvest. Go; behold, I send you forth as lambs in the midst of wolves.

Carry no purse, no bag, nor sandals; salute no one by the way. Into whatever house you enter, first say, Peace to this house. And if a son of peace be there, your peace shall rest upon it; but if not, it shall return upon you. And in the same house remain, eating and drinking things furnished by them; for the laborer is worthy of his pay.

Go not from house to house. And into whatever city you enter, and they receive you, eat what is set before you, and heal in it those who are sick, and say to them, The kingdom of God has come near to you. But whatever city you enter, and they receive you not, when you have gone out into its streets say, Even the dust of your city which clings to us on our feet we wipe off against you, yet know this that the kingdom of God has come near to you. I say to you that it shall be more tolerable for Sodom in that day than for that city.

369.

Woes.

Woe unto thee, Chorazin; woe for thee Bethsaida, for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. Furthermore, it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to Hades. He who hears you hears me, and he who rejects you, rejects me, and he who rejects me, rejects him who sent me.

And the seventy returned with joy saying, Lord, even the demons are subjected to us in thy name. And he said to them, I saw satan, like lightning, falling from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all power of the enemy, and nothing shall in any wise hurt you. Yet rejoice not in this, that the spirits are subjected to you, but rejoice be-

cause your names are written in heaven.

370.

Unto Babes.

In that hour he rejoiced in the Holy Spirit and said, I make full agreement with thee, Lord Father of heaven and earth because thou hast concealed these things from the wise and observing, and hast revealed them unto babes; yea, Father, for so it seemed good in thy sight. Everything has been delivered to me by my Father, and no one knows who the son is but the Father, and who the Father is but by the son, and he to whom the son wills to reveal.

And turning to the disciples, he said privately, Blessed are the eyes which see what you see. For I say to you that many prophets and kings desired to see what you see, and saw not, and to hear what you hear, and heard not.

371.

Lawyer.

And, behold, a certain lawyer stood up, tempting him, saying, What shall I do to inherit eternal life? And he said to him, What is written in the law? How readest thou? Then replying he said, Thou shalt love the Lord thy God from thy whole heart and in thy whole soul, and in thy whole strength, and in thy whole mind, and thy neighbor as thyself. And he said to him, Thou hast rightly answered; do this, and thou shalt live. But he wishing to justify himself, said to Jesus, who is my neighbor?

372.

Good Samaritan.

Jesus, making reply, said, A certain man went down from Jerusalem to Jericho and fell among robbers, who both stripped him, and wounded him, and went away, leaving him half dead. Now by chance a certain priest went down on that road, and seeing him, he passed by on the other side, and likewise also a Levite, having come to the place and looked on, passed by on the other side.

But a certain Samaritan on a journey, came opposite him, and seeing, was filled with pity, and going to him, bound up his wounds, pouring on oil and wine, and having put him upon his own

beast, took him to an inn, and took care of him. And on the morrow taking out two denarii, he gave to the innkeeper and said, Take care of him, and whatever more you spend, on my return I will repay you. Which of the three think you was neighbor to him who fell among robbers? And he said, He who showed mercy to him. And Jesus said to him, Go and do thou likewise.

373.

Martha.

And as they journeyed, he went into a certain village, and a certain woman named Martha received him into the house. And she had a sister called Mary who also sat at the feet of the Lord and was listening to his word. But Martha was distracted with much service, and standing by, said, Lord, carest thou not that my sister has left me to serve alone? Bid her, therefore that she help me.

But the Lord, answering said to her, Martha, Martha, thou art mentally-divided and troubled about many things. Even of a few, there is indeed need of but one, and Mary hath chosen that good portion which shall not be taken from her.

374.

Prayer.

And it came to pass as he was in a certain place praying, when he ceased, a certain one of his disciples said to him, Lord, teach us to pray; as John also taught his disciples. And he said to them, Whenever you pray say, Father, hallowed be thy name; thy kingdom come; our bread for the coming day, give us day by day, and forgive us our sins, for we ourselves forgive everyone indebted to us, and lead us not into temptation.

And he said to them, Which of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves, because a friend of mine has come from a journey, and I have not what I should set before him; and he, from within, shall answer and say, Trouble me not; already the door is closed, and my children with me are in bed; I cannot rise to supply thee. I say to you, Even if he will not rise and supply him because he

is his friend, yet because of his insistence he will rise and give him as many as he needs.

And I say to you, Ask, and it shall be given to you; seek, and you shall find; knock and it shall be opened unto you. For every one asking receives, and he who seeks finds, and to him who knocks it shall be opened.

If the son shall ask of his father a fish and instead of the fish will he give him a serpent? Or also shall he ask an egg and will he give him a scorpion? Therefore, if you, being evil, know to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to them who ask him.

375.

Beelzebub.

And he was casting out a dumb demon, but it came to pass when the demon had gone out that the dumb spoke. And the multitudes wondered. But some of them said, By Beelzebub the ruler of demons he casts out demons, and others, tempting, were seeking of him a sign from heaven.

But he, knowing their thoughts, said to them. Every kingdom divided against itself is made desolate, and house against house falls. Then if Satan also be divided against himself, how shall his kingdom stand? For you say that by Beelzebub I cast out the demons. But if I cast out the demons by Beelzebub, by whom do your sons their casting out? Through this they shall be your judges. But if I by finger of God cast out the demons, then has the kingdom of God overtaken you.

When the strong and fully armed can guard his own dwelling his goods are in peace. But when a stronger then he comes he may conquer him, and take the armor in which he has trusted, and divide his spoils. He who is not with me is against me, and he who gathereth not with me scattereth.

376.

Worse.

When the unclean spirit is gone out from the man, it goes through waterless places seeking rest, and finding none, it then says, I will return unto my house out of which I came, and having come it finds it vacant, cleaned and set

in order. Then it goeth and takes seven other spirits more evil than itself, and having entered, dwells there, and the last state of that man becomes worse than the first.

377.

Corrected.

And it came to pass as he said these things a certain woman from the multitude lifted voice and said to him, Blessed is the womb that bore thee and the breasts which thou didst suck. But he said, Rather blessed are those hearing and keeping the word of God.

378.

Signs.

But when the crowds thronged together he began to say, This generation is an evil generation; it seeks a sign, and no sign shall be given it except the sign of Jonah; for as Jonah became a sign to the Ninevites, so shall be also the son of man to this generation.

The queen of the south shall rise up in judgment with the men of this generation and shall condemn them; for she came out of frontiers of the earth to hear the wisdom of Solomon, and behold, more than Solomon is here. The Ninevite men shall stand up in the judgment with this generation and shall condemn it. For they repented at the preaching of Jonah, and, behold, more than Jonah is here.

379.

Light.

No one having lit a lamp sets it in secret nor under the peck-measure but on the candlestick that those who enter may see the light. The light of the body is thine eye. When thine eye is sound, also thy whole body is illumined, but when in bad condition, also thy whole body is dark. Take heed, therefore, lest the light that is in thee be darkness. If, therefore, thy whole body is light having no part dark, it shall be full of light, as when the lamp by its shining lights thee.

380.

Insides.

Now as he spoke, a Pharisee asked him to dine with him, and entering in he reclined at table. But the Pharisee beholding wondered because he had not first bathed himself before dinner. But the Lord said to him, Now you

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Pharisees cleanse the outside of the cup and the platter but the inside of you is full of rapacity and wickedness. Foolish ones, did not he who made the outside make the inside also? Then give the inside as mercy and, behold, all things are clean for you.

381.

Woes.

But woe unto you Pharisees because you give a tenth of the mint and the rue and every herb and leave out the judgment and the love of God. But these it is needful to do; also not to leave out those. Woe to you Pharisees because you love the chief seat in the synagogues and greetings in the market places. Woe unto you because you are as hidden tombs and the men who walk around over them are not aware.

In making reply a certain one of the lawyers said to him, Teacher, saying these things you reproach us also. But he said, Woe also to you lawyers because you burden men with grievous loads, but yourselves touch not the burdens with one of your fingers. Alas, for you build the tombs of the prophets and your fathers killed them. Therefore you are witnesses and in agreement with the deeds of your fathers, for they indeed killed them but you build tombs.

Because of this the wisdom of God said, I will send unto them prophets and apostles and of them they will kill and persecute so that the blood of all the prophets which has been shed from the foundation of the world may be required of this generation; from blood of Abel until blood of Zacharias who perished between the altar and the house. Verily I say to you, it shall be required of this generation. Woe unto you lawyers because you have taken away the key of knowledge. You went not in yourselves, and you hindered those who were going in.

382.

Crowds.

And when he had gone out thence the scribes and the Pharisees began to press strongly and to make him speak about more things; ambushing him to catch something from his mouth. Dur-

ing these events; vast numbers of the crowd, being so gathered as to tread upon one another, he began to say first to his disciples: Guard yourselves from the leaven of the Pharisees—which is hypocrisy. For nothing is covered which shall not be revealed, or secret which shall not be known.

Wherefore, whatever you have said in darkness shall be heard in the light, and what you have spoken in the ear in the secret-chambers shall be heralded from the housetops. And I say to you, my friends, Fear not them who kill the body, and after this have no more that they can do. But I will show you whom you should fear: Fear him who after having killed, has power to cast into Gehenna. Yes, I say unto you, fear him.

Are not five sparrows sold for two farthings? And not one of them is forgotten in God's sight. Moreover, also the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

383.

Confession.

But I say to you that every one who will confess me in the presence of men, the son of man will also confess him before the angels of God, but whoever denies me before men, he shall be denied before the angels of God. And whoever shall speak a word against the son of man, it shall be forgiven him, but to him blaspheming against the Holy Spirit it shall not be forgiven.

384.

Calm.

But when they bring you before synagogues, and rulers, and authorities, be not anxious how or what defense you shall make, or what you should say, for the Holy Spirit will teach you in that hour what needs to be said.

385.

Rich Fool.

Then one of the crowd said to him, Teacher, bid my brother to divide the inheritance with me. But he said to him, Man, who appointed me a judge or divider over you? Then he said to them, Take heed and guard yourselves against all covetousness, because

no one's life is in the abundance of his possessions.

Then he spoke a parable to them, saying, The ground of a certain rich man brought forth abundantly, and he reasoned within himself saying, What shall I do, for I have not where to store my fruits? And he said, This will I do; I will pull down my barns and build greater, and there I will store all food and my good things. And I will say to my soul; Soul, thou hast many good things laid up for many years; rest, eat, drink; be merry.

But God said to him, Thou senseless one; this night they will ask thy soul from thee; but the things thou hast prepared; whose shall they be? So is he who lays up treasures for himself, but is not rich toward God.

386.

Anxiety.

And he said to his disciples, Because of this I say to you, Be not anxious for life; what you shall eat neither for your body; what you shall put on. For is not the life more than food, and the body than raiment? Consider the ravens that they neither sow nor reap, and for them is neither storehouse nor granary, yet God feeds them. How much better are you than the birds? And who of you by being anxious is able to add a cubit to his stature? If then you can not do even the least, why are you anxious about the rest?

Consider the lilies, how they grow. They neither toil nor spin, yet I say to you that not even Solomon in all his glory was arrayed as one of these. And if God so clothes the grass which today is in the field and tomorrow is cast into the oven, how much more you; you of little faith. And seek not you what you shall eat, or what you shall drink, and be not of divided mind. For all these things the nations of the world are seeking after. But your Father knows that you have need of these. But seek his kingdom, and these things shall be added unto you.

387.

Treasures.

Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. Sell your

possessions and give alms; make for yourselves bags that grow not old; a treasury unfailing in the heavens; where no thief draws near, neither moth corrupts. For where your treasure is, there will your heart be also. Let your loins be girded, and lamps burning, and be you as men waiting for their Lord when he shall return from the marriage, so that when he comes and knocks they may immediately open for him.

Blessed are those servants whom the Lord, when he comes, shall find watching. Truly I say to you that he will gird himself, and have them sit at the table, and coming forth he will serve them. And if in the second and in the third watch he shall come and find them so, blessed are they. Know this, that if the master of the house had known at what hour the thief was coming, he would have watched and not allowed his house to be broken into.

388.

Be Ready.

Then be you also ready, because in the hour when you think not, the son of man cometh. But Peter said to him, Lord, to us do you speak this parable, or to all? And the Lord said, who is the faithful; the wise steward whom the lord shall appoint over his household to give the food allowance in season? Blessed is that servant whom his lord when he cometh shall find so doing. Truly I say to you that he will set him over all his goods.

But if that servant shall say in his heart, my lord delays to come, and shall begin to smite the men-servants and the maid-servants, and to eat and drink and to be drunken; the lord of that servant will come in a day unconsidered, and in an hour he knows not, and will cut him asunder and appoint his portion with the unfaithful. But the servant who knew his lord's will, and did not prepare or do according to his will shall be beaten with many strokes. But he who knew not, yet acted worthy of punishment shall be beaten with few stripes.

389.

Fire.

And to every one to whom

much has been given, much shall be required of him, and to whom much has been committed, of him they shall ask the more. I came to cast a fire upon the earth, and what if it is my will if it be already kindled? I have a baptism to be baptized with, and how I am absorbed until it be accomplished. Think not that I came to give peace in the earth. I tell you, no, but rather a division.

For there shall be from this time five in one house divided; three against two, and two against three. And they shall be divided; father against son, and son against father; mother against daughter and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

390.

Weather.

And he said also to the multitudes, When you see a cloud rising in the west, immediately you say that a shower is coming, and so it comes. And when a south wind is blowing, you say that there will be heat, and it is so. You hypocrites, you know how to judge the face of the earth and of heaven, but how is it you lack knowledge to interpret this time? And why also do you not of yourselves judge what is right? For as thou art going with thine adversary to the ruler, and on the way dost exercise laborious thought about how to be free from him lest he should drag thee before the judge, and the judge give thee over to the officer, and the officer cast thee into prison. I tell to you that you shall not come out from thence until you have paid the last mite.

391.

Repent.

And there were present at that time certain ones who told him about the Galileans whose blood Pilate had mingled with their sacrifices and replying he said to them, Think you that these Galileans had become sinners above all the Galileans because they suffered these things? I say unto you, no, but except you repent you all shall likewise perish.

Or those eighteen on whom the

tower of Siloam fell and killed them, think you that they had become debtors more than all the men dwelling in Jerusalem; I say to you, no, but except you repent you shall all likewise perish.

392. Last Chance.

And he spoke this parable: A certain one had a fig tree planted in his vineyard and he came seeking fruit on it and found none, and he said to the vinedresser, Behold for three years I have come seeking fruit on this fig tree and found none; cut it down—why encumbereth it the ground? But he replying, said to him, Lord, let it alone this year till I shall dig about it and throw on manure if it may bear fruit in the future; but if not cut it down.

393. Sabbath.

And he was teaching in one of the synagogues on the sabbath, and behold a woman who had a spirit of infirmity eighteen years, and she was bent together, and not able to lift herself up at all. Then beholding her, Jesus called and said to her, Woman, thou art loosed from thine infirmity. And he laid hands on her and she immediately stood erect and glorified God.

But replying the ruler of the synagogue, being angry because Jesus had healed on the sabbath, said to the multitude, There are six days in which work ought to be done; on them, therefore, come and be healed, but not on the sabbath day. But the Lord replying, said to him, Hypocrites, does not each one of you on the sabbath loose his ox or ass from the stall and lead him away to drink? But this woman who is a daughter of Abraham; whom Satan has bound, lo these eighteen years; ought she not be loosed from this bond on the sabbath day? And when he had said these things all antagonizing him were ashamed, and all the multitude rejoiced for all the glorious things that were done by him.

394. Mustard.

And he said, What is the king-

dom of God like, and to what shall I liken it? It is like a grain of mustard which a man took and threw into his garden, and it grew and became a tree, and the birds of heaven roosted in its branches.

And again he said, To what shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of flour till the whole was leavened. And he passed through cities and villages, and made progress toward Jerusalem.

395. East, West.

Then some one said to him, Lord, are there few who are saved? But he said to them, Strive to enter in through the narrow door. For many, I say to you, shall seek to enter in but shall not be able. Whenever the master of the house gets up and closes the door, and you begin, to stand outside, to knock on the door, saying, Lord, open for us, then, replying, he will say to you, I know you not whence you are.

Then shall you begin to say, We have eaten and drunk in thy presence, and in our streets hast thou taught. And he will say to you, I know not whence you are; depart from me, all workers of iniquity. There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, but yourselves cast out. And they shall come from the east and west, and from north and south, and shall sit at table in the kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

396. Herod.

In that hour some of the Pharisees came to him saying, Get out and depart from hence, for Herod wishes to kill you. But he said to them, Go and say to this fox, Behold, I cast out demons and perfect cures today and tomorrow, and on the third day I am perfected. But it behooves me to go on today and tomorrow and the day following, for it can not be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth those sent unto her; how

oft have I desired to gather thy children, even as a hen gathereth her own brood under her wings, and you would not. Behold, your house is left to you desolate, and I say to you that you shall not see me until you shall say, Blessed is he who cometh in the name of the Lord.

397.

Sabbath.

And it came to pass that on a sabbath he entered into the house of a certain ruler of the Pharisees to eat bread, and they were watching him. And, behold, there was before him a certain man who had the dropsy. And Jesus, answering, spoke to the lawyers and Pharisees saying, Is it lawful to heal on the sabbath or not? But they were silent. And taking, he healed him and let him go. And he said to them, If a son or ox of any one of you fall into a pit, will you not without hesitation pull him out on the sabbath? And they were unable to reply to these things.

398.

Humility.

And when he noted how they chose the chief seats, he spoke a parable to those invited; saying to them, when thou art called by any one to a marriage, do not sit down in the chief seat, lest one more honorable than thou may have been invited by him, and he who invited you and him come and say to you, Give this man place; and you begin with shame to occupy the last place.

But when you are bidden, go sit in the last place, so that when he who invited you comes, he shall say to you, Friend, go up higher. Then you shall have honor in the presence of all who sit with you. For every one who exalts himself shall be humbled, and he who humbleth himself shall be exalted.

399.

Guests.

And also to him who had invited him he said, When thou makest a dinner or a supper, call not thy friends nor brothers, nor relatives, nor rich neighbors, lest they also invite thee in return, and a recompense be made thee. But when you would make a feast, call the poor, the maimed, the lame, the blind, then you shall be blessed, because they

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LUKE 13:35 to 14:29

have nothing with which to recompense you; for you shall be recompensed in the resurrection of the just. On hearing these things, one of those assembled said to him, Blessed is he who eats bread in the kingdom of God.

400.

Excuses.

But he said to him, A certain man made a great supper, and invited many, and sent his servant at the hour of supper to say to those bidden, Come, for it is now prepared. And they all began from the first to make excuse. The first said to him, I have bought a field and have need to go and see it. I request that you have me excused.

Then another said, I have bought five yoke of oxen, and am going to prove them; I entreat you have me excused. And another said, I have married a wife and am on account of this unable to come.

401.

Others Invited.

Then the servant came back and reported these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and blind and lame. And the servant said, Lord, thy instruction has been obeyed and yet there is room. And the Lord said to the servant, Go out into the roads and hedges and compel them to come in, that my house may be full; for I say unto you that not one of those men invited shall taste of my supper.

402.

Cross.

And many crowds journeyed with him, and he turned and said to them, If any one comes after me and hates not his own father and mother and wife and children and brothers and sisters, and even his own life also, he is not able to be my disciple, and whoever does not bear his cross and follow me is not able to be my disciple.

For which of you intending to build a tower doth not first sit down and count the cost to see if he has enough to complete it? Lest having laid its foundation

and not have means to finish it, all who look shall begin to deride him saying, This man began to build, but was not able to finish. Or what king going to engage another king in battle will not first sit down and deliberate whether he is able with ten thousand to meet one coming against him with twenty thousand? But if he is not, then while still a great way off, he sends a committee to ask terms of peace.

So then no one of you who forsakes not all that he has, is able to be my disciples. Salt then, is good, but if the salt has become tasteless, what can be seasoned with it? It is fit neither for earth nor for manure; they cast it out. He who has ears to hear let him hear.

403.

Sheep.

And all the publicans and sinners were drawing near to hear him, and both the scribes and the Pharisees murmured saying, This man receives sinners and eats with them. And he spoke to them this parable saying, What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the wilderness and go after the lost one until he finds it?

And finding it, he puts it upon his shoulders rejoicing, and having come home he calls the friends and neighbors saying to them, Rejoice because I have found my sheep that was lost. I say to you that thus in heaven shall be joy over one sinner who repents more than over ninety-nine righteous who need no repentance.

404.

Lost.

Or what woman having ten pieces of silver, if she lose one piece, does not light a lamp and sweep the house and seek carefully until she finds it? And having found it, she calls together friends and neighbors saying, Rejoice with me because I have found the piece which was lost. So, I say to you, there arises joy in the presence of the angels of God over one sinner who repents.

405.

Prodigal Son.

And he said, A certain man had

two sons, and the younger of them said to the father, Father, give me the portion of the estate that falleth to me, and he divided to them the living. And not many days after, the younger son gathered all together and went away into a distant country and there wasted his inheritance in living that is not life. And when he had spent his all there came a mighty famine throughout that land, and he began to be in want.

And going, he joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he desired to feed himself with the carob beans which the hogs were eating, and no one gave to him. Then coming to himself he said, How many hired servants of my father have more than enough bread, but I am perishing here with hunger. I will arise and go to my father and will say to him, Father, I have sinned against heaven and in thy sight, and am no longer worthy to be called thy son; make me as one of thy hired servants.

And he arose and came to his father. And while he was yet a great way off his father saw him, and was moved with compassion, and running, he fell upon his neck and kissed him. But the son said to him, Father, I have sinned against heaven and in thy sight and am no longer worthy to be called thy son; make me as one of thy hired servants.

But the father said to his servants, Bring forth quickly the best robe and put on him, and put a ring on his hand, and sandals on his feet, and bring the fatted calf; kill, and let us make merry eating. For this my son was dead, and now lives again; was lost and is found. And they began to make merry.

406.

Older Brother.

But his older son was in the field. But as he came and drew near to the house he heard music and dancing, and calling to him one of the servants he inquired what these things meant. He said to him, Thy brother has come, and thy father has killed the fatted calf because he has received him in health.

But he was angry and would not go in. Then his father came out and entreated him. But answering he said to his father, Behold, these many years do I serve thee, and never have I transgressed thy commandment, and yet you have never given me a kid that I might make merry with my friends, but when thy son; the one who has eaten up thy living with harlots, has returned; for him you have killed the fatted calf.

But he said to him, Child, thou art ever with me, and all things mine are thine, but it was fitting to make merry and to rejoice because thy brother was dead and has come to life; also was lost and is found.

407.

Steward.

Then he said also to the disciples, There was a certain rich man who had a steward, and he was accused to him of wasting his goods and having called him he said to him, What is this I hear about you? Give an account of thy stewardship for you can no longer be steward. Then the steward said within himself, What shall I do because my lord takes from me the stewardship? I am not able to dig; I am ashamed to beg, I know what I will do so that when I am put out of the stewardship they may receive me into their houses.

Then calling to him each one of his lord's debtors he said to the first, How much do you owe my master? And he said, Between eight and nine hundred gallons of oil. And he said to him, Take thy note, sit down, and quickly write one-half the amount. Then he said to another, How much do you owe? And he said, About fifteen hundred bushels of wheat. He said to him, Take your note and write twelve hundred. And the master complimented the unjust steward because he had acted shrewdly. For the sons of this world are wiser for their own generation than the sons of the light.

408.

Mammon.

And I say to you, make for yourselves friends by means of the mammon of unrighteousness so that when it shall fail they may

receive you into their eternal habitations. He who is faithful in very little, is faithful also in much, and he who is unjust in very little is unjust also in much. If then you have not been faithful in the unrighteous mammon, who will trust you with the true riches? And if you have not been faithful in that which is another's who will give you what is your own?

No servant can serve two masters, for either he will hate the one and love the other, or he will hold the one and despise the other. You can not serve God and mammon.

409.

God Knows.

But the Pharisees who heard all these things, being lovers of money, scoffed at him. And he said to them, You are they who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is an abomination in the sight of God; the law and the prophets were until John; from that time the kingdom of God is preached, and every one is stirred violently toward it. It is easier for the heaven and the earth to pass away than for one point of the law to fail.

410.

Adultery.

Every one who puts away his wife and marries another commits adultery, and he marrying her who is put away from the husband commits adultery.

411. **Lazarus and Rich Man.**

There was a certain rich man who dressed in purple and fine linen and lived daily in cheerful splendor. Also a certain poor one full of sores named Lazarus was laid at his gate, and desired to be fed with the fallings from the table of the rich. Moreover, even the dogs came and licked his sores.

And it came to pass that the poor man died and was carried by the angels into the bosom of Abraham; the rich man died also and was buried. And in Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And calling, he said, Father

Abraham, show me mercy and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

But Abraham said, Child, remember that while you lived you took to yourself the good things, and Lazarus, likewise, the bad things. But now here he is comforted, but you are in anguish, and in all these things, between us and you a great gulf is fixed, so that those who wish to cross over from hence to you are not able; neither can they pass over from thence to us.

But he said, I entreat you then, father, to send him to my father's house, for I have five brethren, that he may bear earnest witness to them in order that they come not to this place of torment. But Abraham said, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one from the dead went to them they will repent. But he said to him, If they will not hear Moses and the prophets, neither will they be persuaded if one should rise from the dead.

412. **Forgive.**

Then he said to his disciples, It is impossible that offenses come not, but woe through whom they come. It is better for him if an upper millstone were hung around his neck and he be cast into the sea, that he may not offend one of these little ones. Take heed to yourselves.

If thy brother sin, rebuke him, and if he repents, forgive him. And if he sins against thee seven times a day, and seven times turns to thee saying, I repent; you shall forgive him. And the apostles said to the Lord, Increase our faith. But the Lord said to them, If you had faith as a grain of mustard, you might say to this sycamine tree, Be uprooted and be planted in the sea, and it would obey you.

413. **Serve.**

Which of you having a servant plowing or feeding a flock, will say to him when he comes from the field, Come at once and sit down? Will he not say to him,

Get something ready so that I may dine, and gird thyself and serve me until I eat and drink, and after this, you shall eat and drink? Does he thank the servant because he did the things that were commanded? So also you, when you shall have done all things commanded of you, say, We are unprofitable servants; we have done what we owed to do.

414. **Ten Lepers.**

And it came to pass as he journeyed to Jerusalem he also went through the midst of Samaria and Galilee. And as he entered a certain village there met him ten men who were lepers; who stood afar off. And they lifted up voice saying, Jesus Master, have mercy upon us. And beholding them he said, Go show yourselves to the priests. And it came to pass as they went they were cleansed.

And one of them, seeing that he was healed, returned with a loud voice glorifying God, and fell face downward at his feet giving thanks to him. And he was a Samaritan. But Jesus answering said, Were not the ten cleansed; where are the nine? Were they not found returning to give glory to God any except this one of another race? And he said to him, Arise and go; thy faith has saved thee.

415. **Kingdom.**

And having been asked by the Pharisees when the kingdom of God comes, he replied to them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo, here, or there. For behold, the kingdom of God is within you. But he said to his disciples, Days will come when they shall desire to see one of the days of the son of man and shall not see. And they shall say to you, Look there, or look here. Go not after nor follow, for as the lightning flashing out of one part under heaven shines unto another place under heaven, so shall be the son of man. But first he must suffer many things and be rejected of this generation.

416. **Noah.**

And as it was in the days of Noah, so shall it be in the days of the son of man; they ate, they drank, they married, and were given in marriage until the day

on which Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day when Lot went out of Sodom it rained fire and brimstone from heaven and destroyed all. So shall it be in the days when the son of man is revealed.

On that day, he who shall be on the housetop, and his goods in the house, let him not come down to take them, and he who is in the field, let him not turn back to things behind. Remember Lot's wife. Whoever shall seek to gain his life shall lose it, and whoever will lose it shall save it alive. I say unto you that on that night there shall be two in one bed; one shall be taken and the other shall be left.

There shall be two women grinding together; one shall be taken but the other shall be left. And making reply, they said to him, Where, Lord? And he said to them, Where the body is, there also will the eagles be gathered together.

417.

Prayer.

And he spoke a parable to them to this end that they ought always to pray and not give up to evil, saying, There was in a city a certain judge who feared not God nor regarded man. And there was in that city a widow and she came saying, Give me justice from my opponent-at-law. And he would not for a time. But afterward he said to himself, Though I fear not God or regard man, yet because this widow gives me trouble, I will give her justice so that she may not vex me by her endless coming. But the Lord said, Hear what the unjust judge says.

And shall not God deal justice to his elect who cry unto him day and night, and is he not long suffering over them? I tell you that he will quickly give them justice. Nevertheless, will the son of man, when he comes, find faith on the earth?

418.

Publican.

And to certain of them who trusted themselves as being righteous and set the rest at

nought, he spoke this parable: Two men went up into the temple to pray; one a Pharisee; the other a publican. The Pharisee stood and prayed thus to himself: Lord, I thank thee that I am not as the rest of men are; greedy, unjust, adulterers, or even as this publican. I fast twice a week; I pay tithes of all I possess.

But the publican standing afar off would not even lift up his eyes to heaven, but smote his breast saying, God, have mercy upon me a sinner. I tell you that this one went down to his house justified rather than the other. For every one who exalts himself shall be humbled, and he who humbleth himself shall be exalted.

419.

Children.

And they were bringing him also the infants that he might touch them. But the disciples, seeing this, rebuked them. But Jesus called them to him saying, Let the little children come to me, and do not forbid them, for of such is the kingdom of God. Verily I say unto you that whosoever shall not receive the kingdom of God as a little child shall never enter into it.

420.

Rich Ruler.

And a certain ruler asked him saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said to him, Why do you call me good? No one is good except one, even God; you know the commandments: thou shall not commit adultery, thou shall not kill, thou shall not steal, thou shall not bear false witness, honor thy father and mother. But he said, All these things have I kept from youth.

Having heard this, Jesus said to him, One thing you lack yet; go sell whatever you have and give to the poor, and you shall have treasure in the heavens, and come follow me. But hearing these things he became very sorrowful, for he was very rich.

421.

Riches.

But seeing him, Jesus said, How hardly shall those having riches enter the kingdom of God. It is easier for a camel to enter in through a needle's eye than for a rich one to enter the kingdom

of God. But those who heard this said, Who then can be saved? But he said, The things that are impossible with men are possible with God.

422.

Rewarded.

Then Peter said to him, Behold, we have left our own things and followed thee. And he said to them, Verily I say to you that there is no one who has left house, or wife, or brothers, or parents, or children for the sake of the kingdom of God who shall not receive many times more in this time, and in the world to come eternal life.

423.

Delivered.

And taking the twelve aside, he said to them, Behold, we go up into Jerusalem, and all things written by the prophets concerning the son of man shall be accomplished. For he shall be delivered to the gentiles, and shall be derided and outraged and spit upon, and they shall scourge and kill him, and on the third day he shall rise. And they understood none of these things, and this saying was concealed from them, and they knew not the things that were spoken.

424.

Blind.

And it came to pass as he drew near to Jericho, a certain blind man sat by the roadside begging. And hearing the multitude passing by he inquired what it meant. And they told him that Jesus the Nazarene was passing by. And he cried out saying, Jesus, son of David, have mercy on me. And those going before rebuked him that he should be silent. But much more he cried out, Son of David, have mercy on me.

Then Jesus stood and commanded him to be brought before him. And when he had come near, he asked him, What do you wish me to do? And he said, Lord, that I may see. And Jesus said to him, Receive thy sight; thy faith has saved thee. And immediately he received sight, and followed him, glorifying God. And all the multitude seeing it, gave praise to God.

425.

Zaccheus.

And he entered and passed

through Jericho. And, behold, a man called by name Zaccheus, and he was a chief publican, and he was rich. And he sought to see Jesus who he was, and could not from the multitude, because he was small in stature. And running before, he went up into a sycamore tree in order to see him for he was about to pass that way. And as he came to the place, Jesus looked up and said to him, Zaccheus, make haste and come down, for I must abide to-day in thy house. And he hastened and came down and received him gladly. And all seeing it, murmured saying that he had gone to be guest with a sinful man.

But Zaccheus, standing, said to the Lord, Behold, the half of my goods, Lord, I give to the poor, and if from anyone I have taken anything falsely I restore four-fold. And Jesus said to him, To-day salvation has come into this house inasmuch as he also is a son of Abraham. For the son of man came to seek and to save the lost.

426.

Talents.

And as they heard these things he added and spoke a parable because he was near Jerusalem, and they thought that the kingdom of God was immediately to be manifested. He, therefore, said, A certain nobleman departed for a far country to receive for himself a kingdom and return. And he called his ten servants and gave them ten pounds and said to them, Engage in trade until I come. But his citizens hated him, and sent an embassy after him saying, We are not willing for this man to rule over us.

And it came to pass when he had returned, having received the kingdom, and ordered that there be called before him those servants to whom he gave the money, that he might know what they had gained by trading. And the first came saying, Lord, thy pound has gained ten pounds. And he said to him, Well done, good servant, because you have been faithful over a very little, have authority over ten cities. Then the second came saying, Thy

pound, Lord, has made five pounds. And he said to him, Be thou over five cities.

And the other came saying, Lord, behold thy pound which I have had laid away in a napkin. I feared you because you are a hard man, taking up what you did not deposit, and reaping what you did not sow. He said to him. From thine own mouth I will judge you, wicked servant; for you know that I am an exacting man; taking up what I placed not, and reaping what I did not sow. Then why did you not give my money to the bank, and I on coming, could have collected my own with interest?

And he said to those standing by, Take from him the pound and give it to him who has ten pounds. And they said to him, Lord, he has ten pounds. I say to you that to every one who has shall be given, but from him who has not shall be taken even what he has. But these my enemies who were not willing for me to reign over them, bring them here and slay them before me. And having said these things, he went before going up to Jerusalem.

427.

Triumph

And it came to pass as he drew near unto Bethphage and Bethany, at the mount called Olivet, he sent two of the disciples saying, Go to the village opposite, and on entering in you shall find a colt tied, whereon no one of men ever sat. Loose and bring him. And if any one asks you, why do you loose him? Thus you shall say that the Lord has need of him. And those who were sent went and found as he said to them. And as they were loosing the colt its owners said to them, Why loose you the colt? Then they said, Because the Lord needs him.

And they brought him to Jesus, and having thrown their own mantles upon the colt, they set Jesus thereon, and as he went they spread their garments in the way and as he was already drawing near to the descent of the mount of Olives the whole multitude of the disciples began

joyfully praising God with a loud voice for all the mighty deeds which they had seen, saying, Blessed be the king coming in the name of the Lord; in heaven peace, and glory in the highest.

428.

He Wept.

And some of the Pharisees from the multitude said to him, Teacher, rebuke thy disciples. And replying he said to them, I say to you that if these should hold their peace, the stones will cry out. And as he drew near and was looking upon the city he wept over it saying, If on this day you even knew the things of peace; but now they are hidden from your eyes. Because days will come upon you, and your enemies will throw up a rampart against you and will surround you, and shut you in on all sides, and level you with the ground, and your children within you, and they will not leave within a stone upon stone because you have not known the time of your visitation.

429.

Temple.

And entering into the temple he began to cast out those who sold, saying to them, My house shall be called a house of prayer, but you have made it a den of robbers. And he was teaching daily in the temple, but the chief priests, and the scribes and the principal men of the people were seeking to destroy him, but found not what they could do, for the people all hung upon him listening.

430.

Authority.

And it came to pass on one of the days when he taught the people in the temple and preaching the gospel, the chief priests and scribes, with the elders, came upon him and spoke, saying to him, Tell us by what authority you are doing these things, and who is it giving you this authority? Then replying, he said to them, I will also ask you a question; Tell me; the baptism of John, was it from heaven or of men? But they reasoned to themselves saying, If we should say, From heaven he will say, Why did you not believe him? But if

we say, Of men, all the people will stone us, for they are convinced that John was a prophet. And they answered that they knew not whence. And Jesus said to them, Neither tell I you by what authority I do these things.

431.

Vineyard

Then he began to speak to the people this parable, A man planted a vineyard and let it out to tillers of the soil, and went abroad for a long time. And at the season he sent a servant to the tenants that they might give him of the fruit of the vineyard, but the tenants scourged him and sent him away empty. Then he took upon himself to send another servant. But they scourged that one also; and dishonoring him, they sent him away empty. Then he took upon himself to send a third. But they wounded this one also and threw him out.

Then the lord of the vineyard said, What shall I do? I will send my beloved son. They will give fair heed to him. But seeing him, the tenants discussed it with one another saying, This is the heir; let us kill him, that the inheritance may become ours. And casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them? He will come and destroy those tenants, and give the vineyard to others. And hearing it they said, May it not be so.

But he looked upon them and said, What then is this that is written, A stone which the builders rejected; this has become the head of the corner. Every one who falls on this stone shall be broken, but on whomsoever it falls it will scatter him as dust.

432.

Tribute.

And the scribes and chief priests sought to lay hands on him at that hour, but they feared the people, for they knew that against them he had spoken this parable. And watching, they sent forth spies who feigned themselves to be righteous, that they might lay on a word of his, so they could give him over to the

rule and authority of the governor.

And they asked him saying, Teacher, we know that you speak and teach rightly, and do not accept the outward, but in truth you teach the way of God; is it lawful for us to give tribute to Caesar or not? But he, knowing their readiness for all villainies, said to them, Show me a denarius. Whose picture and title has it? And they said, Caesar's. Then he said to them, Then render unto Caesar the things that are Caesar's and unto God the things that are God's. And they were not able to lay hold of the saying in the presence of the people, and being astonished at his answer, they were silent.

433.

Resurrection.

Then came certain of the Sadducees; those who claim there is no resurrection, and they asked him saying, Moses wrote for us that if any one's brother die, having a wife, and he be without children, that his brother should take the wife and raise up offspring for his brother. Now there were seven brothers, and the first took a wife and died childless; also the second and the third took her; as did also the seven, but left no children, and died. Afterwards also the woman died. Therefore, in the resurrection, which one of them does the woman become the wife of? For the seven had her as a wife.

Then Jesus said to them. The sons of this age marry and are given in marriage but those who are accounted worthy to attain to that world, and the resurrection from the dead neither marry nor are given in marriage, for neither can they die any more, for they are like the angels, and are sons of God; being sons of the resurrection. But that the dead are raised even Moses showed at the Bush, since he says, Lord, the God of Abraham, and God of Isaac and God of Jacob. He is not a God of the dead, but of the living; for all live to him.

434.

David.

Then some of the scribes answering said, Teacher, you have well spoken. For no one again

ventured to ask him anything. But he said to them, How do they say that Christ is David's son? For David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand till I make thy enemies the footstool of thy feet. David, then, calls him Lord, and how is he his son?

435.

Beware.

While all the people were listening, he said to the disciples, Beware of the scribes who delight to walk about in robes, and love greetings in the markets, and first seats in the synagogues and first places at feasts; they who eat up the houses of widows and for appearance make long prayers. They shall receive greater condemnation.

436.

Widow's Mite.

And looking on, he saw the rich casting their gifts into the treasury. And he saw a needy widow throw therein two mites. And he said, Truly I say to you that this poor widow has put in more than they all. For all these out of their abundance have contributed to the gifts, but she out of her want has thrown in all the living that she had.

437.

The End.

And some of them were speaking about the temple; That it was adorned with goodly stones and consecrated offerings; he said, These things which you see; days shall come in which there will not be left here a stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when, then, shall these things be, and what the sign when these things are about to come to pass?

And he said, Take heed that you be not led astray. For many shall come in my name saying, I am the one, and the time is at hand. Go not after them. When you hear wars and commotions be not terrified. For these things must take place first, but the end is not immediately. Then he said to them, There shall arise nation against nation and kingdom against kingdom; great earthquakes also, and in places here and there shall be pestilences and famines; both fearful sights

there shall be, and great signs from heaven.

But before all these things they shall lay hands upon you and persecute you; delivering you up to the synagogues and prisons; bringing you before kings and governors for my name's sake. It shall turn out to you for a testimony. Settle it, therefore, in your hearts not to study out beforehand your defense, for I will give you a mouth and wisdom which all your adversaries shall not be able to stand up against or refute.

But you shall be delivered up both by parents and brothers and kinsmen and friends, and some of you they will kill, and you shall be hated by all for my name's sake. But not a hair from your head shall perish. In your endurance you shall win your souls.

438.

Jerusalem.

But when you see Jerusalem encircled by armies, then know that her desolation is near. Then let those in Judea flee to the mountains and those in the midst of her go out, and let not those in the country enter into her; for days of vengeance are these for the fulfillment of all things written.

Woe unto them who are with child, and to those who give suck in those days, for there shall be great distress on the land, and wrath on this people; and they shall fall by the edge of the sword, and they shall be led away captive unto all nations, and Jerusalem shall be trodden down by the Gentiles until they may be fulfilled and there shall be times of the Gentiles.

439.

Shaken.

And there shall be signs in sun and moon and stars, and on earth distress of nations in perplexity at the roaring of sea and billows; men failing in heart from fear and expectation of things coming on the inhabited earth. For the powers of the heavens shall be shaken, and then they shall see the son of man coming on a cloud with power and great glory.

But when these things begin to take place, look up and lift up

your heads, for your redemption draweth nigh. And he spoke a parable unto them, See the fig tree and all the trees; when they already put forth; seeing it, you know of yourselves that summer is then near. So you, when you see these things coming to pass, know that the kingdom of God is near. Verily I say unto you that this generation shall not pass away till all things be accomplished. Heaven and earth shall pass away. But my words shall not pass away.

But take heed to yourselves lest your hearts be weighted down in debauchery and drinking and anxieties of life, and that day come upon you suddenly as a snare. For it shall come upon all who dwell upon the face of all the earth. But watch in every moment; praying that you may have strength to escape all the things that are about to take place, and to stand before the son of man.

440.

Judas.

And he was in the temple teaching during the days, but at night he went out and lodged in the Mount of Olives. And all the people came at morning to him in the temple to hear him. And the feast of unleavened bread drew near, and the chief priest and the scribes were seeking how they might destroy him, for they feared the people. And Satan entered into Judas called Iscariot who was of the number of the twelve. And going away he conferred with the chief priests and captains how he could deliver him to them. And they were pleased and agreed to give him money, and he consented and sought a favorable time to give him up to them in the absence of the multitude.

441.

Passover.

And the day of unleavened bread came when the passover must be sacrificed, and he sent Peter and John saying, Go prepare for us the passover that we may eat. And they said to him, Where do you wish us to make preparation? And he said to them, Behold, when you enter

the city, you shall meet a man bearing a pitcher of water; follow him into the house into which he enters. And you shall say to the master of the house, The Teacher says to you, where is the guestchamber where I may eat the passover with my disciples? And he will show you a large upper room furnished; there make ready.

And they went and found as he had said to them, and made ready the passover. And when the hour had come he sat down and the apostles with him. And he said to them, With eagerness I have desired to eat this passover with you before I suffer. For I say to you that I will no more eat it until it is fulfilled in the kingdom of God. And having taken the cup and given thanks, he said, Take this and divide it among yourselves. For I say to you that I will not drink henceforth of the fruit of the vine until the kingdom of God be come.

And taking bread, and giving thanks, he broke it and gave to them saying, This is my body that is given for you; this do in remembrance of me. Also the cup in like manner, This cup is the new covenant in my blood that is poured out for you. But, behold, the hand that delivers me up is with me on the table. Indeed the son of man goeth according to that which has been determined, but woe to that man through whom he is delivered up. And they began to question among themselves who of them it might be about to do this.

442.

Greatness.

And there arose also a contention among them as to which of them was thought to be greatest. And he said to them, The kings of the Gentiles exercise lordship over them, and they who have authority over them are called honorables. But not so you; for he who is greatest among you; let him become as the youngest, and the leader as one who serves. For which is greater, he who sitteth at the table, or he who serves? Is not he who sitteth at the table?

But I in the midst of you am as one who serves. But you are

they who have stood. by me in my trials. So I ordain for you, just as my Father has appointed for me a kingdom, that you may eat and drink at my table in my kingdom, and that you may sit on twelve thrones, judging the twelve tribes of Israel.

443.

Peter.

Simon, Simon, Satan has demanded you to sift you as wheat, but I have prayed for you that your faith fail not, and you, when you have turned, strengthen your brethren. But he said to him, Lord, I am prepared to go with you both to prison and to death. But he said, I tell you, Peter, that the cock shall not crow today until you deny three times that you know me.

444.

Sword.

And he said to them, When I sent you out without purse and bag or sandals, did you have need of anything? And they said, Nothing. Then he said to them, Now he who has a purse, let him take it; in like manner also a bag, and he who has none, let him sell his garment and buy a sword. For I say to you that this which is written must be fulfilled in me: With the lawless he was also reckoned. For even that which concerns me has an end. And they said, Lord, behold, here are two swords. And he said to them, It is enough.

445.

Gethsemane.

And going out, he went according to custom, unto the mount of Olives, and the disciples followed him. And when he had reached the place he said to them, Pray that you enter not into temptation. And he was parted from them about a stone's throw, and kneeling down, he prayed, Father, if you are willing, take away this cup from me, yet not my will but thine be done. And there appeared to him an angel from heaven strengthening him.

And being in agony, he prayed more earnestly. And his sweat became as great drops of blood falling to the ground. And when he rose up from prayer and came to the disciples he found them sleeping because of sorrow, and he said to them, Why do you sleep? Arise and pray in order

that you may not enter into temptation.

446.

Betrayed.

And while he was yet speaking, behold, a multitude, and one of the twelve called Judas went before them, and drew near to Jesus to kiss him. But Jesus said to him, Judas, dost thou betray the son of man with a kiss? But those about him, seeing what would take place, said, Lord, shall we smite with the sword? And one of them struck the servant of the high priest and cut off his right ear. But Jesus answering said, Bear even this. And he touched the ear and healed him.

And Jesus said to the chief priests and captains of the temple and elders who had come against him, As against a robber have you come out with swords and clubs? While I was with you daily in the temple you stretched not forth hands against me, but this is your hour and the rule of darkness.

447.

Denial.

And they took him and led and brought him into the house of the high priest. But Peter followed afar off. And after they had kindled a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid-servant saw him sitting in the firelight, and gazing on him, said, This fellow also was with him. But he denied, saying, Woman, I don't know him. And after awhile another saw him and said, You also are of them. But Peter said, Man, I am not. And after an interval of about an hour, another one confidently declared saying, Of a truth this fellow was with him, for he is a Galilean. But Peter said, Man, I don't know what you are talking about. And at once, while he was yet speaking, the cock crowed. And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord as he had said to him, Before the cock shall crow today you will deny me three times. And he went out and wept bitterly.

448.

Mocked.

And the men who had him

mocked while they struck him, and having blindfolded him they asked him saying, Prophecy who he is who struck you. And many other things did they blasphemously say to him. And when it was day there came together the eldership of the people, chief priests and also the scribes and they led him away to their sanhedrin, saying, If you are the Christ, tell us.

And he said to them, If I tell you, you will not believe, and if I ask you, you will not answer. But from this time shall the son of man be sitting on the right hand of the power of God. And they all said, Are you, then, the son of God? And he said to them, You say this because I am. And they said, What further need have we of witness, for we ourselves have heard from his own mouth.

449.

Pilate.

And the whole number of them rose and led him to Pilate. And they began to accuse him, saying, We found this fellow turning our nation away and forbidding to pay tribute to Caesar, and saying that he himself is Christ the king. And Pilate asked him saying, Are you the king of the Jews? But he, replying, said to him, Your question is the true answer.

Then Pilate said to the chief priests and to the crowd, I find nothing criminal in this man. But they were vehement, saying, He stirs up the people throughout all Judea, even beginning from Galilee and unto this place. And Pilate, having heard this, asked if the man were a Galilean, and learning that he was from Herod's jurisdiction, he sent him up to Herod, who himself was in Jerusalem during those days.

450.

Herod.

And Herod when he saw Jesus, was very glad, for he had for a long time desired to see him, because he had heard about him, and hoped to see some sign done by him. And he questioned him with many words, but he answered him nothing. Then the chief priests and the scribes stood vehemently accusing him.

And Herod also, with his men of war, set him at naught and mocked him and putting on him a gorgeous robe, he sent him back to Pilate. And on that same day Pilate and Herod became friends with one another; for before this they had been at enmity with one another.

451.

Pilate.

And Pilate, having called together the chief priests and rulers and the people, said to them, You have brought to me this man as one turning the people away, and, behold, I have examined him before you, and found nothing blameworthy in the things you charge him with, and Herod has found nothing; for he has sent him back to us. And, behold, there is nothing worthy of death that has been done by him. I will, therefore, chastise and release him. But they cried out all at once saying, Away with him, and release to us Barabbas. He was, for a certain insurrection made in the city and for murder, cast into prison. But again Pilate, wishing to release Jesus, spoke to them. But they cried out against it saying, Crucify, crucify him. And the third time he said to them, Why, what evil has he done? I have found no death-worthy charge against him. I will, then, chastise him and let him go. But they were urgent with loud cries; demanding that he be crucified, and their voices prevailed.

And Pilate gave judgment that their demand should go into effect. And he released the one who for insurrection and murder had been cast into prison, but Jesus he gave over to their wishes.

452.

To the Cross.

And as they led him away, they laid hold on Simon, a certain Cyrenean, as he came in from a field, and they laid on him the cross to bear it after Jesus. And there followed him a great multitude of the people and of the women who bewailed and lamented him.

But Jesus turned to them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; for, behold, there are days coming

when they shall say, Blessed are the barren, and the wombs that never bore and the breasts which did not give suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

453.

Thieves.

And there were led also others; two evil doers, to be crucified with him. And when they came to the place which is called Skull, there they crucified him, and the evil doers; one on the right, and the other on the left.

454.

Derided.

But Jesus said, Father, forgive them, for they know not what they do. And dividing his garments, they cast lots. And the people stood looking on. But the rulers scoffed saying, Others he saved; let him save himself; if he is the Christ; the chosen of God. And the soldiers also derided him, coming and offering him vinegar and saying, If you are the king of the Jews, save yourself. And there was also a superscription over him: This is the king of the Jews.

And one of the evil doers who was hanged blasphemed him, Are you not the Christ? Save yourself and us. But the other answering rebuked him and said, Do you not fear even God? For you are under the same condemnation; and we indeed justly so; for we are now receiving a just reward for what we have done, but this one has done nothing out of place. And he said, Jesus, remember me when you come in your kingdom. And he said to him, Verily I say to you, today you shall be with me in paradise.

455.

Darkness.

And it was now about the sixth hour, and darkness came over the whole land till the ninth hour; the sun having failed, and the veil of the temple was rent in the midst. And Jesus cried with a loud voice and said, Father, into thy hands I commit my spirit. And having said this, he expired.

And the centurion, seeing what took place, glorified God saying, Surely this man was righteous.

And all the multitude that had come together to that scene; having looked upon the things that had transpired, returned smiting their breasts. And all his acquaintances, and the women who had followed him from Galilee stood at a distance looking at these things.

456.

Burial.

And, behold, a man named Joseph, who was a counselor and a good and righteous man who had not consented to their counsel and deed; he was from Arimathea, a city of the Jews, and he looked for the kingdom of God; he came to Pilate and asked for the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a rock-hewn sepulcher wherein no one had yet lain.

457.

Rises.

And it was the day of preparation and the sabbath was coming on. And the women who had come with him out of Galilee followed and observed the tomb and how his body was laid, and having returned, they prepared spices and ointments. And they rested indeed on the sabbath, according to the commandment. But on the first day of the week, at early dawn, they came to the sepulcher bringing spices which they had prepared.

And they found the stone rolled away from the sepulcher, but entering in, they found not the body of the Lord Jesus. And it came to pass while they were perplexed about this that, behold, two men stood by them in flashing apparel. And when they were affrighted and bowed down their faces to the earth, they said to them, Why seek you the living among the dead? He is not here, but has risen. Remember what he spoke to you while he was yet in Galilee; saying that the son of man must be delivered into the hands of sinful men, and be crucified and rise on the third day. And they remembered his words.

And returning from the sepulcher, they told all these things to the eleven and to the rest. And they were Mary Magdalene, and

Joanna, and Mary the mother of Jesus, and the rest with them told these things to the apostles. And these words appeared in their sight as idle tales, and they believed them not. But Peter arose and ran to the sepulcher and stooping down he saw the linen clothes lying by themselves. And he departed wondering to himself about what had come to pass.

458.

Two Men.

And, behold, two of them on that same day were going to a village named Emmaus, about sixty furlongs from Jerusalem, and they were talking with one another about all these things that had happened. And it came to pass while they were conversing and questioning together that Jesus himself drew near and journeyed with them. But their eyes were held so that they did not know him. And he said to them, What matters are these which you talk back and forth between you as you journey? And they stood still; looking sad.

And one of them named Cleopas answering said to him, Are you the only one who dwells in Jerusalem without knowing the things which in these days have come to pass in it? And he said to them, What things? And they said to him, The things concerning Jesus the Nazarene who became a man; a prophet mighty in word and deed before God and all the people, and how the chief priests and our rulers gave him up to condemnation of death and they crucified him. But we hoped that it was he who was about to deliver Israel, but, even with all these things, this is the third day since these things took place.

But also some women of us astonished us; having been early at the sepulcher, and not finding his body, they came saying that they had also seen a vision of angels who said he was alive. And some of those with us went to the tomb and found it even as the women had said, but him they did not see.

459.

Eyes Opened.

And he said to them, O you without understanding, and slow

of heart to believe all things which the prophets have spoken, was it not needful for the Christ to suffer these things and to enter into his glory? And beginning from Moses and from all the prophets he explained to them all the scriptures concerning himself. And they drew near to the village whither they were going, and he acted as though he would go farther. And they constrained him saying, Stay with us because it is toward evening, and the day is about gone. And he went in to stay with them.

And it came to pass as he sat at the table with them, he took bread and blessed and broke it and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight. And they said to one another, Was not our heart burning as he spoke to us on the road; as he opened to us the scriptures? And they rose up at that same hour and returned to Jerusalem, and found the eleven and those with them gathered together saying that the Lord was surely risen and had appeared unto Simon. And they told what had taken place on the road and how he was made known to them in the breaking of bread.

460.

Jesus.

And while they were talking these things he himself stood in the midst of them and said to them, Peace be unto you. And they were frightened and terrified and thought they saw a spirit. But he said to them, Why are you troubled, and why do discussions arise in your heart? Look at my hands and my feet; that it is I myself; handle me and see; for a spirit has not flesh and bones as you see me have. And saying this, he showed them his hands and feet. And while they still did not believe for joy and were wondering, he said to them. Have you anything here to eat? Then they gave him a piece of broiled fish, and taking it he ate in their presence. And he said to them,

These my words which I spoke to you while I was still with you that all things spoken by Moses and the prophets and in the

Psalms concerning me must be fulfilled. Then he opened their mind that they might understand the scriptures, and he said to them. Thus it is written that the Christ should suffer and should rise from the dead on the third day and that repentance unto remission of sins should be preached in his name among all nations; beginning at Jerusalem.

And you are witnesses of these things. And, behold, I send the promise of my Father upon you, but tarry you in the city until

you be endued with power from on high.

461. Ascension.

And he led them out as far as Bethany, and lifting up his hands he blessed them. And it came to pass as he blessed them he was parted from them, and was borne up into heaven. And they worshipping him, returned to Jerusalem with great joy. And they were continually in the temple praising God.

The Gospel According to **JOHN**

462.

Truth.

In the beginning was the TRUTH, and the TRUTH was with God, and God was the TRUTH. The same was in the beginning with God. All things through him came into being, and without him came not even one thing that has come into being. In him was life, and the life was the light of men, and the light shines in the darkness and the darkness comprehended it not.

463.

John.

There came a man sent from God; his name was John; he came for testimony; that he might bear witness concerning the light in order that all might believe through him. He was not the light, but that he might testify concerning the light, which light was the final-truth that lighteth every man coming into the world.

464.

Jesus.

He was in the world, and the world by him came into being, and the world knew him not. He came to his own things and his own people received him not. But as many as received him to them gave he a right to become children of God; to those who believe on his name; they who were born not of blood nor of the will of the flesh, nor of the will of man but of God.

465.

Made Flesh.

And the TRUTH became flesh and dwelt among us and we beheld his glory; glory as of an only begotten of the Father; full of grace and reality. John testified

of him and cried saying, This was he of whom I said, He who comes after me has become before me because he was before me and of his fullness have we all received; grace upon grace. For the law was given through Moses; the grace and the truth came through Jesus Christ.

466.

A Voice.

No man has seen God at any time; the only begotten God who is in the bosom of the Father, he hath made him known. And this is the testimony of John when the Jews of Jerusalem sent to him priests and Levites to ask him, Who art thou? And he confessed and did not deny and declared, I am not the Christ.

And they asked him, What then, are you Elijah? And he said, I am not. Art thou the prophet? And he answered, no. They therefore said to him, Who art thou? that we may give answer to those who sent us. What sayest thou concerning thyself? He replied, I am the voice of one crying in the wilderness. Put in good order the way of the Lord, as said Isaiah the prophet.

467.

Baptizing.

And some of them had been sent from the Pharisees, and they asked him and said to him, Why, therefore, dost thou baptize if thou art not the Christ, nor Elijah nor the prophet? John answered them saying, I baptize in water; in the midst of you stands one whom you know not; he who comes after me; the

latchet of whose sandal I am not worthy to unloose. These things took place in Bethany beyond the Jordan where John was baptizing.

468.

The Lamb.

On the morrow, seeing Jesus coming to him, he said, Behold the lamb of God who taketh away the sin of the world. This is he of whom I said, After me comes a man who has become my superior because he was before me, and I knew him not, but that he might be manifested to Israel, for this I came baptizing in water.

And John bore witness saying, I saw the Spirit descending as a dove out of heaven and it abode upon him, and I knew him not, but he who sent me to baptize in water, he said to me, On whom thou shalt see the Spirit descending and abiding on him, he it is who baptizeth in the Holy Spirit. And I have seen and borne witness that this is the son of God. On the next day again John stood and two of his disciples, and looking upon Jesus walking about said, Behold the lamb of God.

469.

Andrew.

The two disciples heard him speaking and followed Jesus. Jesus, turning, saw them following and said to them, What seeketh Thou? They said to him, Rabbi (which when translated means, Teacher) where abideth thou? He said to them, Come and see. They came therefore and saw where he abode, and remained with him that day. It was about the tenth hour.

Andrew, the brother of Simon Peter, was one of the two who heard from John and followed him. He findeth first his own brother Simon and said to him, We have found the Messiah (which, translated, means Christ). He brought him to Jesus. Looking upon him, Jesus said, Thou art Simon the son of Jona; thou shalt be called Cephas (which is Peter, when translated).

470.

Philip.

On the morrow he desired to go forth into Galilee, and found Philip, and Jesus said to him, Follow me. And Philip was from Bethsaida, the city of Andrew

and Peter. Philip found Nathaniel and said to him, We have found him of whom Moses wrote in the law; also the prophets; Jesus of Nazareth the son of Joseph. And Nathaniel said to him, Can there be any good thing from Nazareth? Philip said to him, Come and see.

471.

Nathaniel.

Jesus saw Nathaniel coming to him and said concerning him, Behold indeed an Israelite in whom is no guile. Nathaniel said to him, Whence knowest thou me? Jesus, replying, said to him, Before Philip called thee, while thou wast under the fig tree, I saw thee. Nathaniel answered him, Rabbi, thou art the son of God; thou art the king of Israel. Jesus, replying, said to him, Because I said that I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he said to him, Verily, verily, I say unto you, you shall see the heaven opened and the angels of God ascending and descending upon the son of man.

472.

Wine.

And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there. And Jesus also was called, and his disciples, to the marriage. When the wine gave out, the mother of Jesus said to him, They have no wine. But Jesus said to her, Woman, what relationship do we bear? Mine hour is not yet come.

His mother said to the servants, Whatever he says to you, do. Now according to Jewish purification usage there were standing there six stone water vessels, holding two or three measures each. Jesus said to them, Fill the water vessels with water. And they filled them to the brim. And he said to them, Draw out now and carry to the master of the feast.

473.

Miracle.

And they carried it. But when the feast-master had tasted the water that had become wine and knew not whence it was, but the servants who drew the water knew, the feast-master called the bridegroom and said to him, Every man first sets out the good wine, and when they have drunk freely, then the inferior. You

have kept the good wine until now. This beginning of signs did Jesus in Cana of Galilee and manifested his glory, and his disciples believed on him.

474. Temple Cleansing.

After this he went down to Capernaum he and his mother and brothers and his disciples and remained there for a few days. And the passover of the Jews was near, and Jesus went up to Jerusalem.

And he found in the temple those who sold oxen and sheep and doves; also the money-changers sitting.

And having made a scourge of cords, he drove all out of the temple; the sheep also and the oxen. And he poured out the money of the money-changers and overturned the tables. And to those who sold doves he said, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it is written, Zeal for my house consumes me.

475. Three Days.

The Jews then answered and said to him, What sign showest thou to us as to why you do these things? Replying, Jesus said to them, Destroy this temple and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and will you in three days raise it up? But he spoke concerning the temple of the body. When therefore he had risen from the dead his disciples remembered that he had said this, and they believed the scripture and the words which Jesus spoke.

Now when he was in Jerusalem at the passover during the feast many believed on his name; seeing his signs which he did. But Jesus did not trust himself to them because he knew all, and because he had no need for any one to testify concerning man, for he knew what was in man.

476. Nicodemus.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to him by night and said to him, Rabbi, we know that from God thou hast come as a

teacher, for no one is able to do these signs which thou doest except God be with him. But Jesus, replying, said to him, Verily, verily I say unto you, except one be born from above he can not see the Kingdom of God.

Nicodemus said to him, How can a man be born when he is old? Can he enter into the womb of his mother a second time and be born? Jesus answered, Verily, verily I say unto you, except one be born of water and of spirit he can not enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit. Wonder not that I said to you, you must be born from above. The wind blows where it will, and you hear its sound, but you know not whence it cometh nor whither it goes; so is every one who is born of the Spirit.

Nicodemus, replying, said to him, How can these things be? Jesus answered and said to him, Art thou a teacher of Israel and knowest not these things? Verily, verily I say unto you that what we know we speak and what we have seen we testify to, and you receive not our testimony. If I have told you earthly things and you believe not, how shall you believe if I tell you heavenly things?

And no one hath ascended into heaven but he who came down out of heaven, the son of man. And as Moses lifted up the serpent in the wilderness so must the son of man be lifted up that every one who believes on him may have eternal life.

477. Golden Text.

For God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish but may have everlasting life.

478. Light.

For God sent not the son into the world to condemn the world but that the world might be saved through him. He who believes on him is not judged. He who believes not hath been judged already because he has not believed on the name of the only

begotten son of God. And the judgment is this, that the light has come into the world, and men loved the darkness rather than the light because their works were evil. For every one who practices evil hates the light and comes not to the light in order that his works may not be convicted. But he who does the truth comes to the light that his works may be manifested they are wrought in God.

479. **Baptizing.**

And after these things came Jesus and his disciples into the land of Judea and there he tarried with them and baptized. But John also was baptizing in Enon near to Salem, because much water was there. And they came and were baptized. For John was not yet cast into prison. There arose therefore a discussion from John's disciples with a Jew concerning purification. And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan; to whom thou hast borne witness; behold, he baptizeth and all are coming to him.

480. **Increase.**

But John answering said, A man can receive nothing if it has not been given him from heaven. You yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, greatly rejoices because of the bridegroom's voice; this my joy therefore hath been fulfilled. He must increase, but I must decrease. He who cometh from above is over all.

He who is of the earth is of the earth and speaks of the earth. He who cometh from heaven is above all. What he has seen and heard, this he testifies of, and no one receives his testimony. He who receives his testimony has affixed his seal, because God is true. For he whom God sent speaks the words of God; for not by measure does he give the spirit. The Father loves the son and hath given all things into his

hand. He who believeth on the son hath eternal life, but he who believeth not the son shall not see life, but the wrath of God abideth on him.

481. **Jacob's Well.**

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, though Jesus himself baptized not but his disciples, he left Judea and went away again into Galilee. Now it was necessary that he pass through Samaria.

He cometh therefore to a city of Samaria called Sychar, near the plot of ground which Jacob gave to his son Joseph. And Jacob's well was there. Jesus therefore having become wearied by the journey so he sat down by the well. It was about the sixth hour.

482. **'A Drink.**

There came a woman from Samaria to draw up water. Jesus said to her, Give me to drink. For his disciples had gone away into the city to buy food. The Samaritan woman therefore said to him, How is it that you, being a Jew, asketh a drink of me a woman of Samaria? For Jews have no dealings with Samaritans. Jesus replied and said to her, If you knew the gift of God and who it is saying to thee, Give me to drink, you would have asked him and he would have given thee living water.

483. **Deep.**

Said she to him, Lord, thou hast no drawing-bucket and the well is deep; whence therefore hast thou the living water? Are you greater than our father Jacob who gave us this well and drank from it, as did also his sons and his cattle?

Jesus replying said to her, Every one who drinks of this water shall thirst again, but if any one drinks of the water which I shall give him shall never thirst, but the water which I shall give him shall become in him a well springing up unto eternal life. The woman said to him, Lord, give me this water that I thirst not, neither come hither to draw.

He said to her, Go call thy husband and come here. The woman replying said to him, I have no husband. Jesus said to her, Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband; this thou hast spoken truly.

The woman said to him, Lord, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and you say that in Jerusalem is the place where it is needful to worship. Jesus said to her, Believe me, woman, that the hour cometh when not in this mountain nor in Jerusalem shall you worship the Father.

You worship what you know not; we worship what we know, because salvation is of the Jews. But the hour cometh and now is when the completely-true worshippers shall worship the Father in spirit and truth; for such also the Father seeks to worship him. God is a spirit and they who worship him must worship in spirit and truth.

485.

Messiah.

The woman said to him, I know that Messiah cometh, who is called Christ; when he is come he will tell us all things. Jesus said to her, I who speak to thee am he. And at this came his disciples and they marveled because he talked with a woman. No one, however, said, What seekest thou, or why talkest thou with her?

Then the woman left her waterpot and went away to the city and said to the men, Come see a man who told me all things that I have done. Can this be the Christ? They went out of the city and were coming to him.

486.

Food.

Meanwhile the disciples besought him saying, Rabbi, eat. But he said to them, I have food to eat that you know not of. Therefore the disciples said to one another, Has any one brought him food? Jesus said to them, My food is to do the will of him who sent me and to finish his work.

Say you not that it is yet four months and then the harvest comes? Behold I say to you, lift

up your eyes and look upon the fields, that are white for harvest. Already he who reapeth receives wages and gathereth fruit unto eternal life, that the sower and the reaper may rejoice together.

For the saying in this is completely true that there is one who sows and another reaps. I have sent you to reap that on which you have not labored; others have labored and you have entered into their labor. Many of the Samaritans of that city believed on him because of the word of the woman who testified. He told me all things that I have done.

487.

Samaritans.

So when the Samaritans came to him they besought him to remain with them. And he abode there two days. And more believed because of his word. And to the woman they said, We no longer believe because of thy testimony, for we have heard and we know that this is indeed the Savior of the world.

488.

Galilee.

But after two days he went from thence into Galilee. For Jesus himself testified that a prophet has no honor in his own country. When therefore he came into Galilee, the Galileans received him, having seen all things that he did in Jerusalem during the feast. For they also attended the feast. He came then again into Cana of Galilee where he made the water into wine.

489.

Nobleman.

Now there was a nobleman whose son was sick in Capernaum. When he heard that Jesus had come out of Judea into Galilee he went to him and besought him that he would come down and heal his son; for he was at the point of death. Jesus therefore said unto him, Unless you see signs and wonders you will not believe. The nobleman said to him, Lord, come down before my child dies. Jesus said to him, Go thy way; thy son liveth. The man believed the word which Jesus had spoken unto him and went away.

And as he was already going

down his servants met him with the message that his child was alive. He inquired of them the hour at which he grew better. They therefore said to him, Yesterday at the seventh hour the fever left him. So the father knew that it was that hour that Jesus said to him, Thy son liveth. And he believed and his whole house. This again is the second sign that Jesus did on coming out of Judea into Galilee.

490.

Bethesda.

After these things there was a feast of the Jews and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheepgate a pool called, in Hebrew, Bethesda; having five porches. In these lay a multitude of sick, blind, lame, withered. And there was there a man who had been in his infirmity thirty-eight years.

Jesus saw him lying and knew that he had been for a long time, said to him, Do you wish to become well? The sick man said to him, Lord, I have no man when the water is stirred to put me into the pool, but while I am coming another goes down ahead of me. Jesus said to him, Arise, take up thy bed and walk. And immediately the man became sound, and took up his bed and walked about.

491.

Sabbath.

That day was a sabbath. The Jews said to him who had been cured, It is a sabbath and it is not lawful for thee to take up thy bed. But he answered them, He who made me whole the same said to me, take up thy bed and walk. They asked him, Who is the man who said to you, Take up and walk? But the cured man knew not who he was, for Jesus had turned away; there being a multitude in the place.

After this Jesus found him in the temple and said to him, Behold, thou hast become whole, sin no more, lest something worse befall thee. The man went away and told the Jews that Jesus had made him whole. And for this reason the Jews persecuted Jesus because he did these things on a sabbath.

492.

The Father.

But he answered them, My Father worketh until now and I work. For this cause the Jews were seeking the more to kill him, not only because he broke the sabbath but also called God his own Father; making himself equal to God. Jesus therefore answered and said to them, Verily, verily I say to you, the son can do nothing of himself, but what he sees the Father do. For whatever things he does these also the son does in like manner.

For the Father loveth the son and sheweth him all things which he himself does, and greater works than these will he show him that you may marvel. For as the Father raises the dead and makes life, so the son makes alive whom he will. For neither doth the Father judge anyone, but he has given all judgment to the son, that all may honor the son as they honor the Father. He who honoreth not the son honors not the Father who sent him.

493.

Eternal Life.

Verily, verily I say to you, He who hears my word and believes on him who sent me has eternal life and comes not into condemnation, but has passed out of death into life. Verily, verily I say unto you, The hour comes and now is when the dead shall hear the voice of the son of God and they who hear shall live. For as the Father hath life in himself so has he given to the son to have life in himself, and he hath given him authority to execute judgment because he is the son of man.

Marvel not at this, for the hour cometh when all who are in the graves shall hear his voice and shall come forth; they who have done good unto the resurrection of life, and those who have done evil unto the resurrection of judgment.

494.

Witness.

I can of myself do nothing. As I hear I judge, and my judgment is righteous because I seek not my will but the will of him who sent me. If I bear witness of myself my witness is not true. There is another who bears witness concerning me, and I know that the

testimony he gives concerning me is true. You have sent to John and he has testified to truth. But I receive not testimony from man, but these things I say that you may be saved. He was a burning and shining light, and you were willing to rejoice for an hour in his light.

But I have a testimony greater than that of John; for the works which the Father hath given me to accomplish, the works themselves which I do, they bear witness concerning me, that the Father hath sent me, and the Father who sent me he has borne witness of me. Neither his voice have you heard at any time nor have you seen his form, and his word you have not abiding in you because you believe not him whom he hath sent. You search the scriptures because you think that in them you have eternal life, and these are they which testify of me. And you will not come to me that you may have life.

495.

Men.

I receive not glory from men, but I know you, that you have not the love of God in yourselves. I have come in my Father's name and you receive me not. If another should come in his name, him you will receive. How are you able to believe when receiving glory one from another and the glory which is from the only God you seek not?

Think not that I will accuse you before the Father. There is the accuser of you, even Moses, on whom you hope. If you believed Moses you would believe me, for he wrote concerning me. But if you believe not his writings, how will you believe my words?

496.

Five Thousand.

After these things Jesus went away beyond the sea of Galilee, or Tiberias. And there followed him a great multitude because they saw the signs which he did on the sick. But Jesus went up into the mountain and there he sat with his disciples. And the passover, the feast of the Jews was near. Then Jesus, lifting up his eyes and seeing a great multitude coming to him, said to Philip,

Whence are we to buy bread that these may eat? But this he said trying him, for he himself knew what he was about to do. Philip said to him, Loaves costing two hundred denarii are not sufficient for them that each may take a little.

One of his disciples, Andrew the brother of Simon Peter, said to him. There is a lad here who has five barley loaves and two fishes but what is that among so many? Jesus said, Make the men sit down. Now there was much grass in the place. Therefore the men sat down, in number about five thousand. Jesus therefore took the loaves and having given thanks, distributed to them who were sitting down, likewise also of the fishes as much as they wished.

But when they were filled he said to his disciples. Gather up the fragments that remain in order that nothing be lost. They therefore gathered up and filled twelve baskets of fragments from the five barley loaves which remained over with them who had eaten. Therefore the men, seeing the sign which he did, said. This is truly the prophet who cometh into the world.

497.

Water Walking.

Jesus therefore knowing that they were about to come and seize him to make him king, withdrew again into the mountain by himself alone. And when evening had come his disciples went down to the sea and entering a boat, they were going beyond the sea to Capernaum. But darkness had already fallen and Jesus had not yet come to them, and the sea was being agitated by a great wind blowing.

Having rowed therefore about twenty-five or thirty furlongs, they saw Jesus walking on the sea and coming near the boat, and they were frightened. But he said to them, Fear not, it is I. Then they were willing to take him into the boat, and straightway the boat was at the land whither they were going.

498.

Motives.

On the morrow the multitude

that stood on the other side of the sea took note that none other than one small boat was there, and that Jesus entered not with his disciples into the boat, but his disciples had gone away alone. But other boats came from Tiberias, near the place where they ate bread when the Lord had given thanks. When therefore the crowd saw that Jesus was not there, nor his disciples, they embarked on the boats and came to Capernaum seeking Jesus.

And having found him on the other side of the sea they said to him, Rabbi, when did you come here? And Jesus answered them and said, Verily, verily I say to you, you seek me not because you saw the signs but because you ate of the loaves and were filled. Labor not for the food which perisheth but for the food that abides unto eternal life, which the son of man will give to you, for him hath God the Father sealed.

499.

Bread.

They said therefore to him, What must we do that we may work the works of God? And Jesus replying said to them, This is the work of God that you believe on him whom he hath sent. They said to him therefore, What sign then doest thou that we may see and believe? What workest thou? Our fathers ate manna in the wilderness, as it is written. He gave them bread out of heaven to eat.

Then Jesus said to them, Verily, verily I say unto you, Moses gave you not bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who cometh down from heaven and giveth life unto the world. Then they said to him, Lord, evermore give us this bread. Jesus said to them, I am the bread of life; he who comes to me shall not hunger, and he who believes on me shall never thirst. But I said unto you that you have seen me and believe not.

500.

Safety.

All that the Father gives me shall come to me and him who cometh to me I will in no wise

cast out. For I have come down from heaven, not that I might do my will, but the will of him who sent me, and this is the will of him who sent me that I should lose nothing of all that he hath given me, but should raise it up at the last day. For this is the will of my Father that every one who seeth the son and believeth on him may have eternal life, and I will raise him up at the last day.

501.

Murmuring.

The Jews then murmured concerning him because he said, I am the bread that came down out of heaven, and they said, Is not this Jesus the son of Joseph, whose father and mother we know? How doth he now say, I have come down from heaven? Jesus replied and said to them. Murmur not among yourselves; no one is able to come to me except the Father who sent me draw him, and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every one who has heard from the Father and learned cometh to me.

Not that any one hath seen the Father except him who is from God; he hath seen the Father. Verily, verily I say to you, He who believeth hath eternal life. I am the bread of life. Your fathers ate manna in the wilderness and died. This is the bread that comes down from heaven that any one may eat thereof and not die. I am the living bread that came down from heaven. If any one eat of this bread he shall live forever. And the bread also which I shall give him is my flesh for the life of the world.

502.

How?

Then the Jews contended with one another saying, How can he give us his flesh to eat? Therefore Jesus said to them. Verily, verily I say to you, If you eat not the flesh of the son of man and drink not his blood you have no life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is true food and my blood is true drink. He who eats my flesh and drinks my blood abides in me and I in him.

And as the living Father sent me, and I live because of the Father, so he who eateth me shall live through me. This is the bread which came down out of heaven, not as the fathers ate and died; he who eateth this bread shall live forever. These things spoke he in the synagogue as he taught in Capernaum. Therefore many of his disciples hearing it said, This is hard saying, who can hear it?

503.

Spirit.

But Jesus, knowing in himself that his disciples murmured about this, said to them, Does this cause you stumbling? What then if you should see the son of man ascending to where he was before? The spirit is life-giving; the flesh profiteth nothing. The words which I have spoken to you are spirit and are life. But there are some of you who do not believe.

For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him. And he said, For this reason I have said to you that no one can come to me except it be given him by the Father. Upon this many of his disciples drew back and walked no more with him.

504.

To Whom?

Then Jesus said to the twelve, Will you also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and know that thou art the holy one of God. Jesus answered them, Did I not choose you twelve? And one of you is a devil. But he spoke of Judas the son of Simon Iscariot. For he was about to betray him; being one of the twelve. After these things Jesus walked in Galilee, for he would not walk in Judea because the Jews were seeking to kill him.

505.

My Time.

Now the tabernacles' feast of the Jews was at hand. Then his brethren said to him, Depart from here and go into Judea that thy disciples may also behold the works which thou doest, for no one acts in secret when he seeks to be before the public. If thou doest these things, manifest thy

self to the world. For even his brothers believed, not on him. Jesus therefore said to them, My time is not yet, but your time is always suitable. The world can not hate you, but me it hates because I testify of it that its works are evil.

You go up to the feast; I go not yet up to this feast because my time has not yet fulfilled. Having said these things to them he abode in Galilee. So when his brethren were gone up to the feast then he went up, not openly but in secret manner. Then the Jews were seeking him at the feast and said, Where is he?

506.

My Teaching.

And there was much muttering among the multitude concerning him. Some said, He is good, but others said, Not so, but he deceives the multitude. No one, however, spoke openly about him for fear of the Jews. But now at the middle of the festival Jesus went into the temple and taught. The Jews therefore marvelled saying, How knoweth this one letters, not having learned?

Then Jesus, replying, said to them, My teaching is not mine but his who sent me. If any one resolves to do his will he shall know about the teaching; whether it is of God or whether I speak from myself. He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him, he is true and unrighteousness is not in him.

507.

The Law.

Did not Moses give you the law? And no one of you doeth the law. Why do you seek to kill me? The crowd replied, Thou hast a demon. Who seeks to kill you? But Jesus replying said to them, I did one work and you all marvel because of it. Moses has given you circumcision—not that it began with Moses, but with the fathers—and on the sabbath you circumcise a man. If the man receives circumcision on the sabbath, that the law of Moses may not be broken, are you angry with me because I have made a man completely sound on a sabbath? Do not judge according to sight,

but judge righteous judgment.

508. Christ.

Then certain ones of Jerusalem said, Is not this he whom they are seeking to kill? And behold he speaks publicly, and they are saying nothing to him. Have the rulers known certainly then that this is the Christ? But we know this one, from whence he is; but the Christ, when he cometh, no one shall know whence he is. Jesus therefore cried out in the temple teaching and saying, You both know me and whence I am, and I have not come of myself; he is altogether true who sent me; him you do not know. I know him because I am from him and he sent me.

Then they were seeking to arrest him, but no one laid hand on him because his hour had not yet come. But many of the multitude believed on him and they said, The Christ, when he has come will he do more signs than this one has done?

509. Where To?

The Pharisees heard the multitude murmuring these things about him, and the chief priests and the Pharisees sent officers to arrest him. Then Jesus said to them, Yet a little while I am with you and I go to him who sent me. You shall seek me and shall not find me, and where I am you can not come.

The Jews then said among themselves, Where does he intend to go that we shall not find him? Does he plan to go to the dispersion of the Greeks and teach the Greeks? What is the word which he said, You shall seek me and shall not find me, and where I am you can not come?

510. Thirst.

Now on the last day, the great day of the feast, Jesus stood and cried out saying, If any one thirsteth let him come to me and drink. He who believes on me, as the scriptures said, from within him rivers of living water shall flow. But this he spoke of the spirit which those who believed on him were about to receive. For the Spirit was not yet because Jesus had not yet been glorified.

Some of the multitude hearing these words said, This is in truth the prophet. Others said, This is the Christ. But others said, Does the Christ then come out of Galilee? Has not the scripture said that the Christ comes of the seed of David and from the town of Bethlehem where David was? There came about a division in the multitude about him. And some of them wished to arrest him, but no one laid hands on him.

511. Nicodemus.

The officers then came to the chief priests and Pharisees and they said to them, Why did you not bring him? The officers replied, Never man so spoke. The Pharisees then said to them, Have you also been deceived? Has any one of the rulers believed on him, or of the Pharisees? But the multitude that knows not the law are cursed.

Nicodemus, who came to him at first, being one of them said to them, Does our law condemn a man without first hearing him and knowing what he does? And they replied and said to him, Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet. Then again Jesus spoke to them saying, I am the light of the world. He who followeth me shall not walk in darkness but shall have the light of life.

512. I Know.

Therefore the Pharisees said to him, You bear witness of yourself; your witness is not true. Jesus answered and said to them, Even if I witness about myself, my witness is true, because I know from whence I came and whither I go, but you know not whence I came nor whither I go. You judge according to the flesh; I judge no one. And even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me.

Also even in your law it is written that the testimony of two men is valid. I am one who bears witness about myself and my Father who sent me witnesses for me. They then said to him, Where is your Father? Jesus answered, You know neither me nor

my Father. If you had known me you would have known my Father also. These words spoke he in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

513. From Above.

He then said to them, I go away and you shall seek me, and you shall die in your sin. Where I go you can not come. The Jews therefore said, Will he kill himself because he says, Where I go you can not come? And he said to them, You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you, You shall die in your sins. For unless you believe that I am he you shall die in your sins.

Then they said to him, Who are you? Jesus said to them, Should I repeat it all over to you from the beginning? I have many things to say and to pronounce about you, but he who sent me is true, and what I have heard from him these things I speak to the world. They perceived not that he spoke to them about the Father.

514. Believing.

Then Jesus said, When you shall have lifted up the son of man, then shall you know that I am he, and that of myself I do nothing, but as the Father has taught me these things I speak. And he who sent me is with me; he hath not left me alone because I always do the things that are pleasing to him.

While he was speaking these things many believed on him. Then Jesus said to the Jews who had believed, If you abide in my word then are you truly my disciples, and you shall know the truth and the truth shall make you free.

515. Freedom.

They replied to him, We are Abraham's seed and have never been in bondage to any one; how sayest thou, You shall become free? Jesus answered them, Verily, verily I say to you that every one who commits sin is the slave of sin.

The slave abides not in the

house forever, but the son abides forever. Therefore if the son shall make you free you shall be free in reality. I know that you are Abraham's offspring but you seek to kill me because my word has no place in you. I speak the things which I have seen with my Father; what then you have heard from the Father do.

516. Abraham.

Replying they said to him, Our father is Abraham. Jesus said to them, If you are children of Abraham, then do the works of Abraham. But now you seek to kill me; a man who has spoken to you the truth which I heard from God; Abraham did not do this way. You are doing the works of your father. They said to him, We have not been born of fornication; we have one Father, even God. Jesus said to them, If God were your Father you would love me, for I came forth from God and am here. For indeed I have not come of myself but he sent me.

517. Devil.

Why do you not understand my speech? Because you are not able to hear my word. You are of the devil-father, and the desires of your father you will to do. He was a murderer from the beginning, and stands not in the truth because the truth is not in him. When he speaks a falsehood, he speaks of his own, because he is a liar and the father of it.

And because I speak the truth you do not believe me. Who of you proves me guilty of sin? If I speak the truth why do you not believe me? He who is of God heareth the words of God. For this reason you do not hear because you are not of God.

518. Accused.

The Jews replying said to him, Say we not well that thou art a Samaritan and hast a devil? Jesus replied, I have not a devil but I honor my Father, and you dishonor me. For I seek not my glory; there is one who seeks and judges. Verily, verily I say unto you, If any one keeps my word he shall never see death.

The Jews said to him, Now we

know that thou hast a demon. Abraham died, and the prophets, but you say, If any one keeps my word he shall in no wise taste of death forever. Art thou greater than our father Abraham who died? The prophets also died.

Jesus answered, If I glorify myself my glory is nothing. It is the Father who glorifies me; even he whom you claim is your God. And you have not known him, but I know him. If I should say that I do not know him I shall then be a liar like you. But I know him and I keep his word. Abraham your father exulted that he might see my day, and he saw and rejoiced.

Then the Jews said to him, Thou art not yet fifty years old and hast thou seen Abraham? Jesus said to them, Verily, verily I say unto you, before Abraham was I am. Then they took up stones to stone him, but Jesus concealed himself and went out of the temple.

519.

Who Sinned?

And passing by he saw a man blind from his birth, and his disciples asked him saying, Who sinned, this one or his parents that he was born blind? Jesus answered, Neither this one sinned nor his parents, but it happened that the works of God might be shown in him. We must work the works of him who sent me while it is day, for night cometh when no one can work. When I am in the world I am light of the world.

Having said these things he spat on the ground and made clay of the spittle and applied the clay on his eyes, and said to him, Go wash in the pool of Siloam—which means, Sent. Then he went away and washed and came seeing.

The neighbors, therefore, and those who had seen him before, that he was a beggar, said, Is not this he who sat and begged? Others said, That is he. Others said, No, but he is like him. He said, I am he. Then they said to him, How then were your eyes opened? He answered, The man who is called Jesus made clay and annointed mine eyes and said to

me, Go to the pool Siloam and wash. Having gone, therefore, and washed I saw. They said to him, Where is he? He said, I know not.

520.

Pharisees.

They brought him who was formerly blind to the Pharisees. It was a sabbath day on which Jesus made clay and annointed his eyes. Again, therefore, the Pharisees asked him how he saw. So he said to them, He applied clay on my eyes; I washed and I see. Then certain of the Pharisees said, This man is not from God because he keeps not the sabbath. But others said, How can a man who is a sinner do such signs? And there was a division among them.

521.

What Say You?

Then they said to the blind man again, What do you say about him because he has opened your eyes? And he said, He is a prophet. Then the Jews did not believe about him who was blind and received sight until they called the parents of him whose sight was restored and asked them saying, Is this your son whom you say was born blind? How then does he now see? Then his parents answered and said, We know that this is our son and that he was born blind, but how he now sees we do not know, or who opened his eyes we know not. Ask him, he is of age; he shall speak for himself.

His parents said this because they feared the Jews. For already the Jews had agreed that if any one should acknowledge him as Christ, he should be put out of the synagogue. Because of this his parents said, He is of age; ask him.

522.

Now I See.

They then a second time called the man who was blind and said to him, Give glory to God; we know that this man is a sinner. Then he answered, If he is a sinner I do not know it; one thing I know that I was blind and now I see. They then said, What did he do to you? How did he open your eyes? He answered them, I have told you already and you did not hear; Why do you want to

hear again? Do you also wish to become his disciples?

Then they reviled him and said, You are his disciple but we are disciples of Moses. We know that God has spoken to Moses but we know not this one, whence he is. The man answered and said to them, Then the wonder is in this, that you do not know whence he is, though he has opened my eyes. We know that God heareth not sinners, but if any be a God-worshipper and does his will, him he heareth. Never was it heard that any opened the eyes of one born blind. If he were not from God he could do nothing. They replied and said to him, You were altogether born in sin, and do you teach us? And they cast him out.

523. I Believe.

Jesus heard that they had cast him out, and finding him, he said, Do you believe on the son of man? He answered and said, Who is he, Lord, that I may believe on him? Jesus said to him, Thou hast both seen him and he it is who speaks with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I have come into this world that those who see not may see, and those who see, may become blind.

Some of the Pharisees who were with him heard these things and said to him, Are we also blind? Jesus said to them, If you were blind you would not have sin, but now you say, We see. So your sin remains.

524. The Door.

Verily, verily I say unto you, He who enters not through the door into the sheep-fold but goeth up some other way, he is a thief and a robber. But he who enters in by the door is the shepherd of the sheep. To him the porter openeth and the sheep hear his voice and he calls his own sheep by name and leads them out. When he hath put forth all his own he goeth before them and the sheep follow him because they know his voice. But a stranger they will not follow but will flee from him because they know not the voice of strangers. This parable spoke Jesus unto them but they knew not what things they

were which Jesus talked about to them.

525. Thieves.

Then again Jesus said, Verily, verily I say to you, I am the door of the sheep. All in so far as they have come before me are thieves and robbers, but the sheep did not hear them. I am the door; through me if any one enters he shall be saved, and shall go in and out and find pasture. A thief comes only to steal and to kill and destroy. I have come that they may have life and have it more abundantly.

526. Shepherd.

I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd; whose own the sheep are not; he sees the wolf coming, and leaving the sheep, because he is a hireling and cares not for the sheep, he flees, and the wolf seizes and scatters them. I am the good shepherd and know mine own and mine own know me as the Father knows me and I know the Father, and I lay down my life for the sheep.

527. Other Sheep.

And other sheep I have which are not of this fold. Them also I must lead, and they shall hear my voice and shall become one fold, one shepherd. For this reason my Father loves me because I lay down my life, that I may take it again. No one takes it from me but I lay it down of myself. I have a right to lay it down; also power to take it again; this commandment I received from my Father.

And there arose a division among the Jews because of these words, and many of them said, He has a demon and is mad; why hear him? Others said, These words are not from one who is demon-possessed; can a demon open eyes of the blind?

528. Plainly.

Then the feast of Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple in Solomon's Porch. Therefore the Jews encircled him

and said to him, How long do you hold our soul in suspense? If you are the Christ, tell us plainly. Jesus answered them, I have told you and you do not believe. The works that I do in the name of my Father; these bear witness of me.

But you believe not because you are not of my sheep. My sheep hear my voice, and I know them and they follow me, and I give them eternal life, and they shall never perish and no one shall snatch them out of my hand. My Father who hath given to me is greater than all and no one is able to snatch from the hand of the Father. I and my Father are one.

529.

Stoning.

Again the Jews took up stones to stone him. Jesus said to them, Many good works I have shown you from the Father; for which work of these do you stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and because you, being a man, make yourself a God. Jesus said to them, Is it not written in your law, I said, You are gods? If he called them gods to whom the word of God came, and the scripture can not be broken; to him whom the Father hath sanctified and sent into the world, do you say, Thou blasphemest, because I said, I am the son of God?

If I do not the works of my Father, believe me not, but if I do, although you believe not me, believe the works in order that you may know and be experienced that the Father is in me and I in the Father. Then they sought again to take him and he went out of their hand.

530.

Lazarus.

And he went away again beyond the Jordan to the place where John was first baptizing, and abode there. And many came to him and said, John indeed did no sign, but all things whatsoever John said of this one were true. And many believed on him there. Now a certain one was sick, Lazarus of Bethany;

of the village of Mary and her sister Martha.

And it was the Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to him saying, Lord, behold he whom thou lovest is sick. But Jesus hearing it said, This sickness is not unto death, but for the glory of God that the son of God may be glorified through it. Now Jesus loved Martha and her sister and Lazarus.

531.

Two Days.

When therefore he heard that he was sick he then still remained two days in the place where he was. After this he said to his disciples, Let us go into Judea again. The disciples said to him, Rabbi, the Jews were recently seeking to stone thee, and are you going there again? Jesus answered, Are there not twelve hours of the day? If any one walks in the day he stumbles not because he sees the light of this world. But if any one walks in the night he stumbles because the light is not in him. He said these things and after this said to them, Our friend Lazarus is fallen asleep but I am going that I may awake him.

The disciples then said to him, Lord, if he sleeps he will be restored. Jesus however had spoken of his death, but they thought that he spoke of resting in sleep. Then therefore Jesus said to them plainly, Lazarus is dead, and in order that you may believe, I rejoice for your sake that I was not there, but let us go to him.

532.

Four Days.

Then Thomas, who is called Didymus, said to the fellow-disciples, Let us go that we may die with him. Then coming Jesus found him already having been four days in the tomb. Now Bethany was near to Jerusalem, about fifteen furlongs off, and many of the Jews had come to Martha and Mary that they might console them about the brother. Then Martha, when she heard that Jesus was coming, met him, but Mary sat in the house. Then Martha said to Jesus, Lord, if thou

hadst been here my brother would not have died, and now I know that whatsoever thou shalt ask of God, God will give to thee. Jesus said to her, Thy brother shall rise. Martha said to him, I know that he shall rise in the resurrection on the last day.

Jesus said to her, I am the resurrection and the life. He who believes on me, though he were dead, he shall live and everyone who lives and believes on me shall never die; believest thou this? She said to him, Yes, Lord, I have believed that thou art the Christ who comest into the world; the son of God. And after saying this she went away and called her sister Mary secretly, saying, The Teacher is here and calls thee. When she heard it she rose quickly and went to him. But Jesus had not yet come into the village, but was still in the place where Martha met him.

Then the Jews who were with her in the house comforting her, seeing that Mary arose and went out quickly, followed her, thinking that she was going to the tomb to weep there. Mary then when she came where Jesus was and seeing him, fell at his feet saying to him, Lord, if thou hadst been here my brother would not have died.

533.

Jesus Wept.

Jesus therefore when he saw her weeping and the Jews accompanying her weeping, he was greatly disturbed in spirit and troubled himself and said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him. But some of them said, Was not this one who opened the eyes of the blind able to prevent this man from dying.

534.

Come Forth.

Jesus then again stirred deeply within himself, came to the tomb. Now it was a cave, and a stone lay upon it. Jesus said, Take away the stone. Martha the sister of him who had died said to him, Lord, already he gives off odor for it is the fourth day. Jesus said to her, Did I not tell you

that if you believe you shall see the glory of God?

They then took away the stone, and Jesus lifted eyes upward and said, Father, I thank thee that thou hast heard me, and I knew that thou always hearest me, yet on account of the multitude which stands around I said it that they may believe that thou didst send me. And having said these things, he cried with a loud voice, Lazarus, come forth.

And he who had been dead came forth bound hands and feet with wrappings, and his face was bound with a handkerchief. Jesus said to them, Loose him and let him go. Then many of the Jews who had come to Mary and saw what he did, believed on him, but some of them went away to the Pharisees, and told them what Jesus had done.

535.

Priests.

Then the chief priests and the Pharisees gathered a council and said, What are we doing, for this man is doing many signs? If we leave him thus, all will believe on him, and the Romans will come and take away both our place and nation. But a certain one of them, Caiphas, being chief priest of that year, said to them, You know nothing, nor do you take into account that it is to our advantage that one man should die for the people, and not that the whole nation should perish. Yet this he spoke not from himself, but being chief priest of that year, he prophesied that Jesus was about to die on behalf, not of the nation only, but that he might gather into one the scattered children of God.

From that day then they took counsel to kill him. Therefore Jesus no longer walked openly among the Jews, but went away from hence into the country near the wilderness; to a city called Ephraim, and there he abode with his disciples.

536.

Passover.

But the passover of the Jews was near, and many went up to Jerusalem from the country before the passover to purify themselves. They therefore were seek-

ing Jesus and said among themselves while standing in the temple, What think you; will he not come to the feast? For the chief priests and Pharisees had given commandment that if any one knew where he was he should make it known, that they might arrest him. Then six days before the passover Jesus came to Bethany where Lazarus was whom Jesus raised from the dead.

537.

Anointed.

Then they made him a supper there, and Martha served, but Lazarus was one of those who sat with him. Then Mary taking a pound of ointment of pure nard of great value, anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the smell of the ointment.

But Judas Iscariot, who was about to betray him, said to his disciples, Why was not this ointment sold for three hundred denarii and given to the poor? But this he said, not because he cared for the poor but because he was a thief, and having the purse, he took away what was dropped into it. Jesus then said, Let her alone that she may keep it for the day of my entombment. For the poor you have always with you but me you have not always.

Then a great multitude of the Jews knew that he was there and they came, not on account of Jesus only, but that they might see Lazarus whom he raised from the dead. But the chief priests took counsel how they might also put Lazarus to death, because on account of him many of the Jews were forsaking and believing on Jesus.

538.

Triumph.

On the morrow a great multitude that had come to the feast, hearing that Jesus was coming into Jerusalem, took branches of palms and went out to meet him and cried out, Hosanna, blessed is he who cometh in the name of the Lord, even the king of Israel. And Jesus, finding a young ass, sat upon it, as it is written, Fear not, daughter of Zion, for behold your king cometh seated upon an ass's colt. His disciples

did not know these things at first, but when Jesus had been glorified then they remembered that these things were written of him, and that they did these things to him. Then the multitude that was with him when he called Lazarus from the tomb and raised him from the dead, bore witness. And because of this the multitude met him, for the reason that they heard he had done this sign. The Pharisees then said among themselves, You see that you are gaining nothing; behold, the world has gone after him.

539.

Greeks.

Now there were certain Greeks among those coming up to worship at the feast. These then came to Philip who was of Bethsaida of Galilee, and asked him saying, Sir, we desire to see Jesus. Philip came and told Andrew. Andrew came and Philip and they told Jesus. But Jesus replied to them saying, The hour is come that the son of man should be glorified. Verily, verily I say to you, Except a grain of wheat fall into the ground and die, it abideth alone, but if it dies it brings forth much fruit. He who loves his life shall lose it, and he who hates his life in this world shall keep it unto life eternal.

If any one serve me let him follow me, and where I am, there shall my servant also be. If any one serve me him will the Father honor. Now hath my soul been troubled, and what shall I say? Father, save me from this hour. But for this cause I came to this hour. Father, glorify thy name. There came then a voice from heaven: I have both glorified and will glorify again.

540.

Thunder.

Therefore the crowd that stood by and heard said that it thundered. Others said, An angel hath spoken to him. Jesus answered and said, Not for my sake came this voice but for you. Now is judgment of this world; now shall the ruler of this world be cast out, but I, when I have been lifted up from the earth will draw all unto myself.

But this he said signifying by what kind of death he was about to die. Then the multitude an-

swered him, We have heard out of the law that the Christ abides forever, and how sayest thou that the son of man must be lifted up? Who is this son of man?

541. Light.

Jesus therefore said to them, Yet a little while the light is among you. Walk while you have the light, that darkness overtake you not. And he who walketh in the darkness knoweth not whither he goeth. While you have the light believe on the light that you may become sons of the light.

These things spoke Jesus, and going away, was hidden from them, yet they believed not on him, that the word of the prophet Isaiah might be fulfilled which said, Lord, who hath believed our report, and to whom has the arm of the Lord been revealed. For this reason they could not believe for again Isaiah said, He hath blinded their eyes and has hardened their heart, that they might not see with the eyes and understand with the heart and turn and I shall heal them.

These things said Isaiah because he saw his glory and spoke of him. Yet for all that, many of the rulers believed on him, but on account of the Pharisees they would not confess, lest they be put out of the synagogue. For they loved the glory of men more than the glory of God.

542. A Cry.

Then Jesus cried out and said, He who believeth on me believeth not on me but on him who sent me, and he who sees me sees him who sent me. I have come a light unto the world, that whoever believes on me may not abide in darkness. And if any one hears my words and fails to keep them, I judge him not; for I came not to judge the world but that I may save the world.

He who rejects me and receives not my words hath one judging him. The word which I have spoken, that shall judge him in the last day; because I have spoken not of myself but the Father who sent me, he hath given me commandment what I should say and what I should speak. And I know that his commandment is

everlasting life. Then the things I speak, as the Father has said to me, thus I speak.

543. Foot-Washing.

Now before the passover feast, Jesus, knowing that his hour had come to go out of this world to the Father, having loved his own that are in the world he loved them to the end. And at the supper; the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him; he knowing that the Father had given all things into his hands, and that he came forth from God and journeyed to God, arose from the supper, laid aside the outer garments, took a towel and girded himself.

Then he poured water into the basin, and began to wash the disciples' feet and wipe them with the towel with which he was bound. Then he came to Simon Peter. Peter said to him, Lord, dost thou wash my feet. Jesus answering said to him, What I do thou knowest not now but thou shalt know hereafter.

Peter said to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter said to him, Lord, not my feet only, but also hands and head. Jesus said to him, He who has bathed is all clean and has no need except to have the feet washed. And you are clean, but not all. For he knew the one betraying him and because of this he said, You are not all clean.

544. Explained.

Then when he had washed their feet and taken his garments and sat down, he again said to them; Do you know what I have done to you? You call me Teacher and Lord, and you speak truly for I am. If I then, your Lord and Teacher, have washed your feet, you ought also to wash the feet of one another. For I have given you an example that you should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his master, nor is one sent greater than the one sending him. If you

know these things, blessed are you if you do them.

I speak not of you all. I know whom I chose; but that the scripture might be fulfilled, He who eateth with me hath lifted up his heel against me. From henceforth I tell you before it comes to pass so that when it comes to pass you may believe that I am he. Verily, verily I say to you, He who receiveth whomsoever I send receiveth me, and he who receiveth me receiveth him who sent me.

545.

Betrayer.

When Jesus had said these things he was troubled in spirit and testified saying, Verily, verily I say to you that one of you shall betray me. The disciples looked at one another in doubt of whom he spoke. One of his disciples whom Jesus loved was reclining against the breast of Jesus. Then Simon Peter made a sign to him and said to him, Tell who it is of whom he speaks. He, leaning back as he was on the breast of Jesus said to him, Lord, who is it? Then Jesus answered, He it is for whom I shall dip the sop and give to him. So having dipped the sop he took and gave it to Judas Iscariot, Simon's son. And after the sop then Satan entered into him.

Jesus said to him, What thou doest do quickly. But no one of those at the table knew why he said this to him. For some supposed because Judas had the purse that Jesus said to him, Buy the things we need for the feast, or else that he should give something to the poor. Having then taken the sop he went out at once, and it was night.

546.

Glorified.

Then when he had gone out Jesus said, Now is the son of man glorified in him. And God shall glorify him in himself, and straightway will he glorify him. Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, that where I am you are not able to come. To you also I say it now.

A new commandment give I to

you that you love one another as I have loved you that you also love one another. In this shall all men know that you are my disciples if you have love one to another.

547.

Denied.

Simon Peter said to him, Lord, where goest thou? Jesus answered, Where I go thou canst not follow me now, but thou shalt follow me afterwards. Peter said to him, Lord, why can I not follow thee now? I will give my life for you. Jesus answered, Wilt thou give thy life for me? Verily, verily I say unto thee, A cock shall not crow until thou hast denied me three times.

548.

Mansions.

Let not your heart be troubled. Keep on believing in God and in me. In my Father's house are many mansions. If it were not so I would have told you, because I go to prepare a place for you, and if I go and prepare a place for you, I come again and will receive you unto myself, that where I am you may be also. And whither I go you know the way.

Thomas said to him, Lord, we know not where thou goest; how do we know the way? Jesus said to him, I am the way and the truth and the life. No one cometh unto the Father but by me. If you knew me you would also know the Father. Henceforth you know him and have seen.

549.

Philip.

Philip said to him, Lord, show us the Father and it will satisfy us. Jesus said to him, Have I been so much time with you and hast thou not known me, Philip? He who hath seen me hath seen the Father; then how sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words which I speak to you I speak not of myself; the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me, or else believe because of the works. Verily, verily I say unto you, He who believeth on me, the works that I do he shall do, and greater than these shall he do because I go to the Father.

And whatever you may ask in my name this will I do, that the Father may be glorified in the son. If you may ask anything in my name, this will I do. If you love me you will keep my commandments, and I will ask the Father, and he will give you another Comforter that he may be with you forever—the Spirit of truth whom the world can not receive because it neither conceives him nor knows him. But you know him because he abides with you and is in you.

I will not leave you orphans; I am coming to you. Yet a little while and the world sees me no more, but you shall see me, and because I live you shall live also. In that day you shall know that I am in my Father and you in me and I in you. He who has my commandments and keeps them, he it is who loves me, and he who loves me shall be loved by my Father, and I will love him and will manifest myself unto him.

551.

Manifesting.

Judas—not Iscariot—said to him, What has come to pass that you plan to manifest yourself to us and not to the world? Jesus answering, said to him, If any one loves me he will keep my word, and my Father will love him, and we will come to him and make our abode with him. He who loves me not, keeps not my words, and the word which you hear is not mine but the Father's who sent me.

These things have I spoken unto you while abiding with you, but the Comforter; the Holy Spirit which the Father will send in my name, he will teach you all things and will bring to your memory all things which I have spoken to you.

552.

My Peace.

Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled nor afraid. You heard that I said to you, I go away and come to you. If you loved me you would have rejoiced because I go to the Father; for the Father is greater than I. And now I have told you

before it comes to pass so that when it comes you may believe.

No longer will I talk much with you, for the ruler of this world cometh and has nothing in me, but that the world may know that I love the Father, and as the Father gave command so I do. Arise, let us go hence.

553.

Vine.

I am the true vine and my Father is the husbandman. Every branch in me that beareth no fruit he taketh it away, and every one that beareth fruit he cleanseth that it may bear more fruit. Already you are clean because of the word which I have spoken unto you. As the branch can not bear fruit of itself except it abide in the vine, so neither can you unless you abide in me.

I am the vine; you are the branches. He who abides in me and I in him, he beareth much fruit, because without me you can do nothing. If any one abides not in me, he is cast forth as a branch and is withered, and they gather them and cast them into the fire and they are burned.

554.

Abide.

If you abide in me and my word abide in you, you shall ask what you will and it shall come to pass for you. In this is my Father glorified that you bear much fruit and that you may be my disciples. As the Father hath loved me, I also have loved you; abide you in my love.

If you keep my commandments you shall abide in my love, as I have kept the Father's commandments and abide in his love. These things have I spoken unto you that my joy may be in you and your joy may be fulfilled.

555.

Love.

This is my commandment that you love one another as I have loved you. Greater love than this hath no one than that any one lay down his life for his friend. You are my friends if you do what I command you. I no longer call you servants because the servant knoweth not what his master doeth, but I have called you friends because all things which I have

heard from my Father I have made known to you.

556.

Chosen.

You have not chosen me but I have chosen you, and appointed you that you may go and bring forth fruit, and that your fruit should remain, that whatever you ask the Father in my name he may give it to you. These things I command you that you love one another.

If the world hates you, know that it hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, but I have chosen you out of the world; for this reason the world hates you. Remember the word which I spoke to you.

The servant is not greater than his master. If they have persecuted me they will also persecute you. If they have kept my word they will keep yours also. But all these things they do unto you because of my name; because they know not him who sent me. If I had not come and spoken to them they would not have had sin, but now they have no excuse for their sin. He who hateth me hateth my Father also. If I had not done among them the works which no other did they would not have had sin. But now they have seen and hated both me and my Father. But that the word might be fulfilled which is written in their law. They hated me without a cause.

557.

Comforter.

But when the Comforter is come whom I shall send to you from the Father; the spirit of truth which proceeds from the Father, he shall bear witness of me, and you also shall testify because you have been with me from the beginning. These things have I spoken unto you that you may not be offended. They shall put you out of the synagogues, but an hour is coming when every one who kills you will think that he renders service to God. And these things they will do because they know not the Father nor me. These things have I told you so that when their hour comes you

may remember them that I told you. And these things have I told you from the beginning because I was with you.

But now I go to him who sent me and no one of you asketh me, Whither goest thou? But because I have told you these things sorrow hath filled your heart. But I tell you the truth; It is profitable for you that I go away. For if I go not away the Comforter will not come to you. But if I go, I will send him to you.

And when he is come he will convince the world about sin and righteousness and judgment. Of sin, indeed, because they believe not on me, but of righteousness because I go to the Father and you see me no more, and of judgment because the ruler of this world hath been judged.

Still many things I have to say to you but you can not bear them now. But when he is come—the Spirit of truth—he shall guide you into all truth; for he shall not speak from himself, but whatever he hears he shall speak, and shall announce to you things to come. He shall glorify me because he shall take of mine and announce it to you.

558.

Little While.

All things whatsoever the Father hath are mine. Because of this I said that he takes from me and announces to you. A little while and you shall see me no more; again a little while and you will see me. Then said some of his disciples to one another, What is this that he says to us; A little while and you see me not, and again a little while and you shall see me? And that I go to the Father?

They said therefore, What is this which he calls a little while? We know not what he says. Jesus knew that they wished to ask him and he said to them, Concerning this do you inquire among yourselves because I said, A little while and you see me not, and again a little while and you shall see me? Verily, verily I say unto you that you shall weep and lament, but the world shall rejoice. You shall be sorrowful, but your sorrow shall become joy.

The woman when she is in labor

has sorrow because her hour has come, but when she hath brought forth the child, she no longer remembers the affliction because a man has been born into the world. Now then you have sorrow, but you shall see me again, and your heart shall rejoice, and your joy no one takes from you. And in that day you shall not ask me anything. Verily, verily I say unto you, If you shall ask the Father anything he will give it to you in my name. Until now you have asked nothing in my name. Ask and you shall receive that your joy may be made full.

559.

Parables.

These things have I spoken unto you in parables. The hour cometh when I will speak no longer in parables, but I will tell you plainly concerning the Father. In that day you shall ask in my name, and I say not to you that I will beseech the Father concerning you. For the Father himself loves you because you have loved me, and have believed that I came forth from the Father. I came out from the Father and have come into the world. Again I leave the world and go to the Father.

His disciples said, Behold, now thou speakest plainly and uttereth no parable. Now we know that thou knowest all things, and hast no need that any one should ask thee. By this we believed that thou camest forth from God. Answering, Jesus said to them, Do you not believe? Behold, the hour comes and has come that you shall be scattered each one to his own and leave me alone. But I am not alone because the Father is with me. These things have I spoken unto you that in me you may have peace. In the world you shall have tribulation, but be of good cheer; I have overcome the world.

560.

Glorify.

These things Jesus spoke and lifting up his eyes unto heaven said, Father, the hour has come. Glorify thy son that the son may glorify thee. As thou hast given him power over all flesh so that to all which thou hast given him he may give to them eternal life. And this is life

eternal that they know thee the only true God and Jesus Christ whom thou hast sent. I have glorified thee on the earth; having finished the work which thou gavest me to do, and now, Father, glorify thou me with the glory which I had with thee before the world was.

I have manifested thy name to the men whom thou gavest me out of the world. Thine they were and thou gavest them to me, and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee. For the words which thou gavest me I have given to them. And they have received and know of a truth that I came from thee, and have believed that thou didst send me.

I make request not for them; nor do I petition for the world, but for those whom thou hast given me, for they are thine, and all mine are thine and thine are mine, and I have been glorified in them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one even as we are. When I was with them I kept them in thy name which thou gavest me and no one of them is lost, except the son of perdition that the scripture might be fulfilled. But now I come to thee, and these things I speak in the world that they may have my joy fulfilled in themselves.

I have given them thy word, and the world has hated them because they are not of the world as I am not of the world. I ask not that thou take them out of the world, but that thou keep them from the evil one. They are not of the world as I am not of the world. Sanctify them in the truth; thy word is truth. As thou hast sent me into the world, so I have sent them into the world. And for them I sanctify myself that they also may be sanctified in truth.

561.

Still Others.

And not for these only do I pray, but also for those who be-

lieve on me through their word, that they all may be one, and I in thee that they also may be one in us that the world may believe that thou didst send me. And the glory which thou gavest me I have given to them, that they may be one as we are one; I in them and thou in me, that they may be perfected in one, that the world may know that thou hast sent me and hast loved them as thou hast loved me. Father, I wish to have with me those whom thou hast given me that where I am they may be with me, that they may see my glory which thou hast given me, because thou loved me before the world.

562.

The World.

Righteous Father, though the world hath not known thee, yet I have known thee, and these have known that thou didst send me. And I have made known to them thy name and will make it known, that the love with which thou hast loved me may be in them and I in them.

563.

Garden.

Having said these things Jesus went forth with his disciples beyond the brook of cedars where there was a garden into which he entered and his disciples. But Judas who betrayed him also knew the place, because Jesus had often gathered there with his disciples. Then Judas, having taken the band, and officers from the chief priests and from the Pharisees, came there with torches, lamps and weapons.

Jesus then knowing all things that were coming upon him, went and said to them, Whom do you seek? They answered him, Jesus the Nazarene. He said to them, I am he. And Judas also who betrayed him was standing with them, so when he said to them, I am he, they went backward and fell upon the ground. Again then he asked them, Whom seek you? And they said, Jesus the Nazarene. Jesus replied, I told you that I am he. If then you seek me, let these go. That the word which he spoke might be fulfilled: Of those whom thou hast given me I have lost none.

564.

Sword.

Simon Peter therefore having a sword drew it and struck the servant of the high priest and cut off his right ear, and the servant's name was Malchus. Then Jesus said to Peter, Put the sword into the scabbard; the cup which my Father hath given me, shall I not drink it? Then the band and the officer and the attendants of the Jews took Jesus and bound him and led him to Annas first, for he was father-in-law of Caiaphas who was high priest that year.

And it was Caiaphas who advised them that it was profitable that one man should die for the people. And Simon Peter and another disciple followed Jesus. Now that disciple was known to the chief priest and entered with Jesus into the court of the high priest.

565.

Denied.

But Peter stood before the gate on the outside. Then the other disciple who was known to the chief priest went in and spoke to the doorkeeper and brought Peter in. Then the maid who kept the door said to Peter, Art thou also of the disciples of this man? He said, I am not. Now the servants and officers had made a fire of coals and were warming themselves because it was cold, and Peter was standing with these warming himself.

The chief priest then asked Jesus about his disciples and about his teaching. Jesus said to him, I have spoken plainly in the world, and have always taught in a synagogue and in the temple where all the Jews come together, and in secret I have spoken nothing. Why dost thou ask me? Ask those who have heard what I said to them. Behold, they know what I have spoken. And when he had spoken this, one of the officers standing by struck Jesus and said, Answerest thou the high priest so? Jesus said to him, If I have spoken evil, tell about the evil, but if good, why smitest thou me?

Annas therefore sent him bound to Caiaphas the high priest. And Simon Peter was standing and warming himself. Then they said

to him, Are you not also of his disciples? But he denied and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, said, Did I not see you in the garden with him? Again Peter denied, and straightway the cock crew.

566.

Trial.

Then they led Jesus from Calphas to the governor's headquarters, and it was early morning, so they did not go into the headquarters, that they might not be defiled but might eat the pass-over. Pilate therefore came outside to them and said, What accusation do you bring against this man? They answered and said to him, If he were not doing evil we would not have delivered him to thee.

Then Pilate said to them, You take him and judge him according to your law. The Jews said to him, It is not lawful for us to put any one to death; that the word of Jesus might be fulfilled which he spoke signifying what manner of death he was about to die. Then Pilate entered again into the headquarters and called Jesus and said to him, Are you the king of the Jews? Jesus answered, Sayest thou this from thyself or did another tell thee about me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee to me; what hast thou done? Jesus replied, My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I might not be delivered to the Jews. But now my kingdom is not from hence.

567.

What Is Truth?

Then Pilate said to him, Are you not then a king? Jesus answered, Thou sayest that I am a king; To this end was I born and for this I have come into the world that I might bear witness to the truth. Every one who is of the truth heareth my voice.

Pilate said to him, What is truth? And having said this he went out again to the Jews and said to them, I find no crime in him, but you have a custom that I release to you one at the pass-

over; will you then that I release to you the king of the Jews? Therefore they cried out again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

568.

Thorns.

Then Pilate took Jesus and scourged him, and the soldiers platted a crown of thorns and placed it upon his head, and threw around him a purple garment, and came to him and said, Hail, king of the Jews. And they struck him with their hands. And Pilate went outside again and said to them, Behold I bring him forth to you that you may know that I find no criminal charge against him.

Jesus therefore came forth wearing the crown of thorns and the purple robe. And he (Pilate) said to them, Behold the man. And when the chief priests and officers saw him they cried out saying, Crucify, crucify. But Pilate said to them, You take and crucify him, for I find no criminal charge in him. The Jews answered him, We have a law, and according to the law he ought to die because he has made himself the son of God.

569.

Afraid.

Therefore when Pilate heard this word he feared the more, and entered again into the headquarters and said to Jesus, From whence are you? But Jesus gave to him no answer. Then Pilate said to him, Why do you not answer me; don't you know that I have power to release you and I have power to crucify you?

Jesus said to him, Thou wouldst have had no power over me unless it had been given thee from above. On account of this, he who delivered me to thee hath the greater sin. Upon this Pilate sought to release him, but the Jews cried out saying, If thou turn him loose thou art not Caesar's friend. Every one who makes himself a king speaks against Caesar.

Then Pilate, after hearing these words, brought Jesus outside and sat on the judgment seat in a place called The Pavement; but in the Hebrew called Gabbatha.

And it was the preparation of the passover, or was about the sixth hour. And he said to the Jews, Behold your king. Then they cried out, Away with him, away with him; crucify him. Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

570.

Crucified.

Then therefore he gave him to them to be crucified. They therefore took Jesus, and bearing the cross for himself he went out to the place called the Place of the Skull; which in Hebrew is called Golgotha. And there they crucified him, and with him two others; one on either side but Jesus in the midst. And Pilate wrote a title and put it on the cross, and the writing was, Jesus the Nazarene, the king of the Jews.

Then many of the Jews read this title, because the place was near the city where Jesus was crucified, and the writing was in Hebrew, Latin and Greek. Then the chief priests of the Jews said to Pilate, Write not the king of the Jews, but that he said, I am king of the Jews. Pilate replied, What I have written I have written.

571.

Garments.

The soldiers then when they had crucified Jesus took his garments and divided them into four parts; for each soldier a part; also the coat. Now the coat was seamless; woven from the top throughout. They then said one to another, Let us not rend it, but let us cast lots for it, whose it shall be. That the scripture might be fulfilled, They parted my garments among them and on my vesture they cast lots. These things then the soldiers did.

572.

Women.

But there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Therefore Jesus, seeing the mother and the disciple whom he loved standing by, said to the mother, Woman, behold thy son. Then he said to the disciple, Behold thy

mother. And from that hour the disciple took her to his own home. After this Jesus, knowing that all things had been accomplished that the scripture might be fulfilled, said, I thirst.

573.

Vinegar.

There stood a vessel full of vinegar. Therefore having put a sponge full of vinegar on hyssop they put it to his mouth. Then when he had received the vinegar he said, It is finished. And having bowed the head he gave up the spirit.

The Jews therefore, because it was the preparation, that the bodies might not remain on the cross during the sabbath; for that sabbath was a great day; they besought Pilate that their legs might be broken and they be taken away. The soldier then came and broke the legs of the first; also of the other who was crucified with him. But when they came to Jesus they saw him already dead, and did not break his legs.

But one of the soldiers with a spear pierced his side, and immediately blood and water came forth. And he who saw it has testified, and his testimony is true, and he knows that he speaks what is true, that you may believe. For things took place that the scripture might be fulfilled: Not a bone of him shall be broken. And again another scripture says, They shall look on him whom they have pierced.

574.

Joseph.

After these things, Joseph of Arimathea; being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, and Pilate gave permission. He came therefore and took away his body. But Nicodemus also came; he who came to him at first by night—bringing a roll of myrrh and aloes; about a hundred pounds. Then they took the body of Jesus and bound it in linen with the spices, as is the custom of the Jews to prepare for burial.

Now there was in the place where they crucified him a garden, and in the garden a new tomb in which no one had ever

yet been laid. Because the sepulcher was near and because of the preparation of the Jews, there they laid Jesus.

575.

Risen.

But on the first day of the week Mary Magdalene came to the sepulcher early while it was yet dark, and saw the stone taken away from the tomb. Therefore she ran quickly and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, They have taken away the Lord out of the tomb and we know not where they have laid him.

Then Peter went forth and the other disciple and came to the tomb. And the two ran together but the other disciple outran Peter and came first to the tomb, and having stooped down he saw the linen clothes lying, however he went not in. Then came Simon Peter following him, and he went into the sepulcher and saw the linen clothes lying, and the handkerchief that was on his head, not lying with the linen cloths, but folded in a place by itself.

Then the other disciple, who came first to the tomb, also entered in and saw and believed. For not yet did they know the scripture that he must rise from the dead. So the disciples went away again to their homes.

576.

Mary.

But Mary stood outside before the tomb weeping. Then as she wept she stooped down to the tomb and saw two angels in white, sitting one at the head and one at the feet, where the body of Jesus had lain. And they said to her, Woman, why weepest thou? She said to them, They have taken away my Lord and I know not where they have laid him. Having said this she turned back and saw Jesus standing, and knew not that it was Jesus. Jesus said to her, Woman, why weepest thou? Whom do you seek? But she, supposing that it was the gardener, said to him, Sir, if thou hast carried him away tell me where thou hast laid him, and I will take him away.

Jesus said to her, Mary. She

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JOHN 19:42 to 20:30

turned and said to him in Hebrew, Rabboni—which is called, Teacher. Jesus said to her, Do not cling to me for I have not yet ascended to the Father. But go to my brethren and say to them, I ascend to my father and your father and my God and your God. Mary Magdalene came and told the disciples, I have seen the Lord, and that he said these things to her.

577.

Doors.

Then when evening came on that day, the first day of the week, and the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace to you. And having said this, he showed them the hands and the side. Then the disciples rejoiced when they saw the Lord.

Then Jesus said to them again, Peace to you. As the Father hath sent me so I send you. And having said this he breathed on them and said to them, Receive the Holy Spirit. The sins of whomsoever you forgive, they are forgiven; whosoever's sins you retain they are retained.

578.

Thomas.

But Thomas, one of the twelve who was called Didymus, was not with them when Jesus came. Then the other disciples said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the print of the nails and put my hand into his side I will not believe.

And eight days afterward his disciples were again inside and Thomas with them. Though the doors were closed, Jesus came and stood in the midst and said, Peace to you. Then he said to Thomas, Put thy finger here, and behold my hands, and reach thy hand and put it into my side, and be not faithless but believing. Thomas answering said to him, My Lord and my God. Jesus said to him, Because thou hast seen me thou hast believed; blessed are they who see not yet believe.

579.

Not All.

Many other signs truly did Jesus in the presence of his disciples

which are not written in this book, but these are written that you may believe that Jesus is the Christ the son of God, and that believing you may have life in his name.

580.

Fishing.

After these things Jesus again manifested himself to the disciples by the sea of Tiberias, and he manifested himself thus: There were together Simon Peter and Thomas, called Didymus, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter said to them, I go fishing. They said to him, We also are going with you. They went forth and entered the boat, and during that night they caught nothing.

Then when morning had come Jesus stood on the shore. However the disciples did not know that it was Jesus. Then Jesus said to them, Little children, have you anything to eat? They answered him, No. Then he said to them, Cast the net on the right side of the boat and you shall find. Therefore they cast, and were not able to draw it in because of the multitude of fishes. That disciple whom Jesus loved therefore said to Peter, It is the Lord.

581.

Peter.

Then Simon Peter, hearing it was the Lord, girded on his outer garment; for he was clad only in under garments, and cast himself into the sea. But the other disciples came in the boat, for they were not far from the land—only about two hundred cubits off. They were dragging the net of fishes. Therefore when they came to the land they saw a fire of coals lying, and fish lying thereon, and bread. Jesus said to them, Bring of the fishes which you just now caught. Then Simon Peter came up and drew the net to the land full of great fishes—a hundred and fifty-three, and though there were so many, the net was not torn. Jesus said to them, Come and breakfast. No one of the disciples had the heart to ask him, Who art thou? Know-

ing that it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise. This was now the third time that Jesus was manifested to the disciples after he had risen from the dead.

582.

Lovest Thou?

Then when they had breakfasted, Jesus said to Simon Peter, Simon, son of Jona, lovest thou me more than these? He said to him, Yes, Lord, thou knowest that I love thee. He said to him, Feed my lambs.

He said to him again a second time, Simon, son of Jona, lovest thou me? He said to him, Yes, Lord, thou knowest that I love thee. He said to him, Be a shepherd to my sheep.

A third time he said to him, Simon, son of Jona, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said to him, Shepherd my sheep.

Verily, verily I say to you. When thou was young thou didst gird thyself and walk whither thou wouldst, but when thou shalt become old thou shalt stretch forth thine hands and another shall gird thee and carry thee where thou wouldst not. But this he said signifying by what manner of death he should glorify God. And having said this he said to him, Follow me.

Peter turned and saw the disciple whom Jesus loved following; the same who reclined at supper on his breast and said, Lord, who is he who betrayeth thee? Peter therefore seeing this one said to Jesus, Lord, what about this one? Jesus said to him, If I will that he tarry till I come, what is that to thee? Follow thou me. This saying therefore went forth among the brethren that the disciple should not die. But Jesus did not say to him that he should not die, but, If I will that he remain until I come, what is that to thee? This is the disciple who is testifying of these things, and who wrote these things, and

we know that his witness is true.

583. World of Books.

Now there are many other things which Jesus did, which if

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they should be written every one, I suppose the world itself would not contain the written books.

ACTS

584.

Proofs.

To begin, O Theophilus, I made the first narrative concerning all things which Jesus began both to do and to teach until the day in which he was taken up; after having, through the Holy Spirit, given commandments to the apostles whom he had chosen, and to whom—after his death—he showed himself alive by many infallible proofs; appearing to them through forty days, and speaking the things concerning the kingdom of God.

585.

The Promise.

And being assembled with them, he charged them not to depart from Jerusalem, but to await the promise of the Father; which, saith he, you heard of me—that John indeed baptized with water, but you shall be baptized in the Holy Spirit not many days hence.

586.

Ascension.

They who had come together, therefore, asked him, saying, Lord, are you at this time restoring the kingdom to Israel? He said to them, It is not yours to know the times or the seasons which the Father has placed in his own authority. But you shall receive power, after the Holy Spirit has come upon you, and you shall be my witnesses both in Jerusalem, and in all Judea, and Samaria and unto the last limit of the earth. And having said these things, he was taken up while they were looking, and a cloud received him from their sight.

587.

In Like Manner.

And while they were in rapt attention toward heaven at his departure, behold, two men stood by them in white apparel; who also said, Men of Galilee, why stand you looking into heaven? This Jesus who has been taken up from you into heaven; thus shall he come in like manner as you saw him go into heaven.

588.

Gathered.

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem—a Sabbath day's journey. And when they had come in, they went up into the upper room where they were abiding; both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the kinsman of James. These all, with one accord, were giving deep attention in prayer with the women and Mary the mother of Jesus, and with his brethren.

589.

Field of Blood.

And there was a multitude of names together—about one hundred and twenty. Peter in these days stood up in the midst of the brethren and said, Men, brethren, it was needful that the scripture be fulfilled which the Holy Spirit aforetime spoke through the mouth of David concerning Judas who became leader to those who took Jesus. For he was numbered among us, and had obtained a part of this ministry. This man, therefore, purchased a field with the reward of unrighteousness, and having come to a headlong fall, he burst in the middle, and all his bowels gushed out. And it became known to all who dwelt in Jerusalem; so that that field is called, in their own dialect, Akeldama, which is the Field of Blood. For it is written in the book of the Psalms, Let his habitation be deserted, and let no one dwell in it, and his overseership let another take.

590.

A Witness.

Therefore, of the men accompanying us the whole time during which the Lord Jesus went in and out from us—beginning from the baptism of John until the day when he was taken up from us; of these must one be-

come a witness with us of his resurrection.

591.

Voting.

And they nominated two; Joseph who is called Barsabbas, who was surnamed Justus, and Matthias. And praying, they said, Thou, Lord, who knowest the hearts of all, show which one of these two thou has chosen to take the place of this ministry from which Judas turned away to go to his own place. And they gave lots for them, and the lot fell upon Matthias and he was numbered with the eleven apostles.

592.

Pentecost.

And on the day of Pentecost they were all together in one place. And there came suddenly out of the heaven a sound like a rushing of a mighty wind, and it filled all the house where they were sitting, and there appeared unto them tongues parting asunder like as of fire and it sat upon each one of them, and they were all filled with the Holy Spirit, and they began to speak with other tongues as the Spirit gave them utterance.

593.

Many Dialects.

Now there were dwelling in Jerusalem, Jews—devout men from every nation under heaven. And when this sound had come, the multitude came together and were bewildered because each one heard them speaking in his own language. So they were astounded and wondered, saying, Are not all these who speak Galileans? Now how hear we each in the dialect in which we were born—Parthians and Medes and Elamites; also those inhabiting Mesopotamia, Judea also, and Cappadocia, Pontus and Asia; Phrygia also, and Pamphylia; Egypt and the parts of Libya about Cyrene, and Roman residents; both Jews and proselytes, Cretans and Arabians—we hear them speaking in our own language the mighty works of God. And they were all astounded and at a loss, saying, one to another, What is the purpose of this? But others, mock-

ing, said, They are full of new wine.

594.

Spirit-Filled.

But Peter, standing up with the eleven, lifted up his voice, and announced to them, Men of Judea, and all who dwell in Jerusalem, be it known unto you, and hearken to my words; for these are not drunk, as you have taken them to be—for it is the third hour of the day. But this is what has been spoken through the prophet Joel: And it shall be in the last days, saith God, that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Yea, and upon my bondsmen and upon my bondmaidens in those days I will pour out of my Spirit, and they shall prophesy.

And I will give wonders in the heaven above, and signs on the earth beneath—blood and fire and vapors of smoke, and the sun shall be turned into darkness, and the moon into blood before the great and illustrious day of the Lord shall come, and it shall be that whosoever shall call on the name of the Lord shall be saved.

595.

Lawless Hands.

Men of Israel, Hear these words: Jesus the Nazarene, a man from God to you, proven by powers and wonders and signs which God did through him in your midst, as you yourselves know—him being delivered by the marked-out will and foreknowledge of God, you slew by crucifying through the hand of the lawless; him hath God raised up; having loosed the pangs of death because it was not possible for him to be held by it.

596.

Fullness of Joy.

For David, referring to him, said, I foresaw the Lord always in my presence, because he is at my right hand that I should not be moved. For this, my heart was glad and my tongue rejoiced. Furthermore, my flesh shall rest in hope, because thou wilt not leave my soul in the realm of death, neither wilt thou give thy holy one to see corruption. Thou didst make known to me the road of life; thou wilt make me full of joy with thy presence.

Men, brethren, it is the thing to speak with final fullness to you concerning the patriarch David because he both died and was buried, and his sepulcher is among us until this day. Being a prophet and knowing that God had sworn to him with an oath to set of the fruit of his loins upon his throne, therefore, foreseeing, he spoke concerning the resurrection of Christ; that neither was he left in Hades, nor did his flesh see corruption.

598.

Know Assuredly.

This Jesus hath God raised up, of whom we are all witnesses. Therefore, having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he hath poured out this which you both see and hear. For David did not ascend into the heavens, but he himself says, The Lord said to my Lord, Sit at my right hand till I make thine enemies the footstool of thy feet. Therefore, let all the house of Israel safely know that God hath made him both Lord and Christ—this Jesus whom you crucified.

599. Repentance, Baptism.

Now when they heard this they were smitten in the heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said to them, Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and you shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to them who are afar off—even as many as the Lord our God shall call. And with many other words, he testified and exhorted them, saying, Save yourselves from this crooked generation.

600. With One Accord.

So then, having received his word, they were baptized, and they were added in that day—about three thousand souls. And they were continuing steadfastly in the teaching of the apostles, in fellowship, in breaking bread, and in prayers. And fear came to every soul, and many wonders and signs came through the apostles.

And all who believed were together and had all things in common, and they sold their possessions and goods and divided them to all as anyone had need. And continuing daily with one accord in the temple and breaking bread at home, they took food in gladness and in simplicity of heart—praising God and having favor before all the people. And the Lord daily added together those being saved.

601.

The Lame Man.

Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. And a certain man, lame from his mother's womb, was being borne along; him they placed daily at the temple's gate called The Beautiful—to ask alms from those entering into the temple. Who seeing Peter and John about to enter into the temple, asked to receive a mercy-gift. But Peter, having fixed attention upon him, with John, said, Look on us.

Then he gave attention to them, expecting to receive something from them, but Peter said, Silver and gold I do not have, but what I have, this I give to thee; in the name of Jesus Christ of Nazareth, walk. And taking him by the right hand, he raised him up, and his feet and ankles immediately became strong, and leaping up, he stood and walked, and entered with them into the temple—walking and leaping and praising God. And all the people saw him walking and praising God. And they knew him that it was he who sat for charity at the beautiful gate of the temple, and they were filled with amazement and unusual thinking at what had happened.

602.

Author of Life.

But while he held Peter and John, all the people, greatly wondering, ran to them to the porch called Solomon's. Then Peter, seeing this, answered to the people: Men of Israel, why do you wonder at this, and why fix attention upon us as if our own power or godliness had made him to walk? The God of Abraham, and of Isaac, and of Jacob; the God of our fathers hath glorified his servant Jesus, whom you de-

livered before Pilate, when he had decided to let him go.

But you denied the Holy and Just One and asked for a murderous man to be granted as a favor to you, and the Author of Life you killed, whom God raised from the dead and of whom we are witnesses; and in the faith of his name, his name has made strong this one whom you see and know; yes, the faith which is through him hath given him this perfect soundness in the presence of all of you.

603.

Ignorance.

And now, brethren, I know that you acted in ignorance, as did also your rulers; but God, what He foreshowed through the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled. Repent, therefore, and turn again that your sins may be blotted out; so that seasons of refreshing may come from the presence of the Lord, and that He may send to you the predestined Christ Jesus, whom heaven must receive until the times of the restoration of all things which God hath spoken from ancient time through the mouth of the holy prophets.

604.

The Prophet.

Moses indeed said, A prophet to you shall the Lord God raise up from among your brethren like he did me; him shall you hear in all things whatsoever he shall say to you, and it shall be that every soul who will not hear that prophet shall be utterly destroyed from among the people. And all the prophets from Samuel and those after, as many as have spoken, have also foretold these days. You are the sons of the prophets and of the covenant which God instituted for your fathers, saying to Abraham, Also in your seed shall all the families of the earth be blessed. Unto you first, God, having raised up his servant, sent him to bless you in turning every one of you from your iniquities.

605.

Prejudice.

While they were speaking to the people, there came to them the chief priests, and the ruler of the temple, and the Sadducees, being much offended because

they taught the people and announced in Jesus the resurrection from the dead. And they laid hands upon them, and put them in prison until the morrow for it was now already evening. But many of them who heard the word, believed; and the number of men came to be about five thousand.

606.

A Trial.

And it came to pass on the morrow that their rulers and elders and scribes came together in Jerusalem; also Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And placing them in the midst, they inquired, By what power and in what name have you done this?

607.

No Other Name.

Then Peter, being filled with the Holy Spirit, said to them, Rulers of the people, and elders, if we this day are being examined about a good work wrought on an infirm man, by what means he has been restored—be it known to all of you and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, in him does this one stand before you whole. He is the stone which was set at naught by you, the builders; he has become the head of the corner. And there is salvation in no other one, for neither is there any other name under heaven given among men in which we must be saved.

608.

Speechless.

And seeing the boldness of Peter and John, and perceiving that they were men unlearned and ignorant, they wondered; they also knew them, that they were with Jesus. And seeing the man, who had been cured, standing with them, they had nothing to say. And having commanded them to go outside the Sanhedrin, they conferred among themselves saying, What shall we do to these men? For indeed it is evident to all those dwelling in Jerusalem that a notable sign has been done through them, and we are not able to deny it. But in order that it be spread no more to the people, let us threaten them to speak no

609. You Decide.

So having called them, they commanded them not to utter even a sound nor to teach in the name of Jesus. But Peter and John, answering, said to them, You make the decision whether it is right in the sight of God to hear you rather than God, for we are powerless except to speak the things which we have seen and heard.

610. More Than Forty.

Then with additional threats, they let them go; having found no way to punish them on account of the people; because all glorified God on account of what had been done; for the man on whom the sign of healing had been wrought was more than forty years old.

611. Nations Rage.

And having been released, they came to their own companions and told all that the chief priests and elders had said to them. And having heard, they, with one accord, lifted up their voice to God and said, Master, you who have made the heaven, and the earth, and the sea, and all things in them, who through the Holy Spirit by the mouth of our father David, thy servant, did say, Why did the nations rage, and people contemplate vain things? The kings of the earth stood by, and the rulers were gathered together against the Lord and against his anointed.

612. Boldness.

For, in truth, both Herod and Pontius Pilate with the nations and with the peoples of Israel, were gathered together in this city against thy holy servant, Jesus, to do whatsoever thy hand and counsel foreordained to be. And now, Lord, look upon their threats and grant thy servants all boldness to speak thy word, and in the stretching forth of thine hand to heal, that there may be signs and wonders through the name of thy holy child, Jesus. And when they had prayed, the place in which they were gathered was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

613.

Now the multitude of believers were of one heart and soul, and not even one claimed anything belonging to him to be his very own, but they held everything in common. And with great power, the apostles gave witness of the resurrection of the Lord Jesus; and great grace was upon them all. And there was no one among them in need; for as many as were possessors of lands and houses, sold them, and brought the prices of the things sold and laid them at the apostles' feet; and distribution was made to each as he had need.

Now Joseph, a Levite, a Cyprian by birth, and by the apostles called Barnabas—which interpreted means Son of Encouragement—having a field, sold it and brought the payment and placed it at the apostles' feet. •

614.

Biggest Liar.

But a certain man, Ananias by name, with Sapphira his wife, sold a possession and kept back part of the price by agreement with the wife, and brought a certain part and laid it at the feet of the apostles. Then Peter said to Ananias, Why has Satan led your heart astray to lie to the Holy Spirit and to keep back part of the price of the land? While it remained, did it not remain yours; and having been sold, was it not in your authority? Why have you conceived this thing in your heart? You have not lied unto men, but unto God.

615.

The Penalty.

And having heard these words, Ananias fell down and expired, and great fear came upon all those who heard. And the younger men, having risen, wound him up; and having carried him out, buried him. Then there came an interval of about three hours when his wife, not knowing what had taken place, came in. Peter said to her, Tell me, did you sell the field for so much? And she said, Yes, for so much.

Then Peter said to her, Why is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of them who buried your husband are at the

door, and they shall carry you out. And she fell down immediately at his feet and expired. And entering in, the young men found her dead, and having carried her out, buried her by her husband. Then great fear came upon the whole church and upon all who heard these things.

616. More Believers.

Then many signs and wonders were done among the people through the hands of the apostles. And they were all with one accord in Solomon's Porch. But of the rest, no one had courage to join them, yet the people magnified them; and more and more believers in the Lord, both men and women, were added; so that into the streets, they brought the sick and laid them on beds and couches in order that even the shadow of Peter, as he passed, might overshadow some one of them. Then there came together the multitude from the cities round about Jerusalem, bringing the sick and those oppressed with unclean spirits, and they were all healed.

617. Angel Action.

But the chief priest, rising up, and all those with him, being of the sect of the Sadducees, were filled with excitement and laid hands on the apostles and put them in the public prison. Then an angel of the Lord, during the night, opened the doors of the prison and brought them out, and said, Go and stand and speak in the temple to the people all the words of this life. And hearing this, they entered about daybreak into the temple and taught.

618. Empty.

And the chief priest and those with him, coming, called together the Sanhedrin and all the eldership of the sons of Israel and sent to the prison to have them brought. But when the attendants came, they did not find them in the prison; and returning, they announced, saying, The prison we found closed in all safety and the guards standing by the doors; but opening, we found no one inside.

619. What Might Result.

And as both the captain of the Temple and the chief priest heard these words, they were in doubt concerning them—what might result from this. Then someone, coming, announced to them, Behold, the men whom you put in prison are standing in the Temple and teaching the people.

Then the captain, with the attendants, went and brought them—but without violence, for they feared the people lest they should be stoned. And bringing them, they stood them in the Sanhedrin. And the chief priest questioned them, saying, We strictly charged you not to teach in this name, and now, behold, you have filled Jerusalem with your teaching and you wish to bring upon us the blood of this man.

620. Obey God.

In answer, Peter and the apostles said, It is necessary to obey God rather than men. The God of our fathers raised up Jesus whom you slew by hanging on a tree; him has God exalted to his right hand as a Prince and Saviour to give repentance and remission of sins to Israel. Both we and the Holy Spirit, which God has given to those who obey him, are witnesses of these utterances.

621. Gamaliel.

And having heard this, they were infuriated and counseled how to kill them. But a certain Pharisee named Gamaliel, a teacher of the law, held in honor by all the people, arose in the Sanhedrin and ordered the men to be put outside for a little while. Then he said to them, Men of Israel, take heed among yourselves with respect to these men—what you are considering to do. For before these days, Theudas rose up, claiming himself to be somebody; to whom were joined about 400 men. He was slain; also as many as obeyed him were scattered abroad and came to naught.

622. Conspirator.

After him, during the days of the enrollment, there rose up Judas the Galilean and drew people after him. He also perished, and as many as obeyed him were

scattered. Now I say to you, Stand off from these men lest you be found fighters against God. For if this council or this work be of men, it will be destroyed; but if it is of God, you cannot overthrow them.

623. **Strange Rejoicing.**

By him they were convinced, and, having called and beaten the apostles, they commanded them not to speak in the name of Jesus; and they let them go. Then they therefore departed from the presence of the council, rejoicing that they had been counted worthy to suffer dishonor for the name. And every day in the Temple and from house to house, they ceased not teaching and preaching Christ Jesus.

624. **A Complaint.**

Now in these days while the disciples were increasing, there arose a murmuring of the Grecian Jews against the Hebrews because, in the daily ministrations, their widows were overlooked. So the twelve, having called the multitude of disciples, said, It is not fitting for us to leave the work of God to serve tables. Now, brethren, look you out from among you seven men of good report, full of the spirit and of wisdom, whom we will appoint over this matter, but we will continue steadfastly in prayer and the ministry of the word.

625. **First Deacons.**

And this suggestion pleased the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; these they placed before the apostles and, having prayed, they laid hands upon them. And the word of God grew; and the number of disciples in Jerusalem multiplied greatly; and a great number of the priests became obedient to the faith.

626. **False Witnesses.**

Then Stephen, full of grace and power, did great wonders and signs among the people. And there arose certain of them from the synagogue called Freedmen's, and from the Cyreneans, and Al-

exandrians and from Cilicia and Asia. They disputed with Stephen, but were not able to withstand the wisdom and spirit by which he spoke. Then they put men forward, who said, We heard him speaking blasphemous words against Moses and against God. And they excited the people and the elders and the scribes, and coming, they seized him and led him into the Sanhedrin and set up false witnesses who said, This man ceases not speaking words against this holy place and against the law, for we have heard him say that this Jesus the Nazarene shall destroy this place and shall change the customs which Moses delivered to us. And giving undivided attention to him, all who sat in the Sanhedrin saw his face as the face of an angel. And the high priest said, Are these things so?

627. **From Home.**

Then he said, Men, brethren, and fathers, listen to me. The God of glory appeared to our father Abraham while still in Mesopotamia, before he dwelt in Haran, and said to him, Come out from thy land and from thy kindred and come into the land which I shall show thee. Then coming out of the land of the Chaldeans, he dwelt in Haran. And from thence, after his father died, he removed him into this land in which you now dwell, but gave him no inheritance in it—not even foot-space; but he had promised to give it to him for a possession and to his seed after him—though he had no child.

628. **Some History.**

And God spoke thus, that his seed should dwell in a strange land, and they should enslave and mistreat them for four hundred years. And the nation to which they shall be in bondage, I will judge, said God; and after that they shall come forth and serve me in this place. And he gave him the covenant of circumcision; and so he begot Isaac, and circumcised him on the eighth day. And Isaac begot Jacob; and Jacob, the twelve patriarchs. And the patriarchs envied Joseph and sold

him into Egypt. Yet God was with him, and delivered him out of all his afflictions and gave him grace and wisdom in the sight of Pharaoh, king of Egypt. And he made him ruler over Egypt and his whole house.

629.

To Egypt.

Then there came a famine over all Egypt and Canaan, and great affliction; and our fathers found no sustenance. But Jacob, hearing that there was food in Egypt, sent forth our fathers the first time; and the second time, Joseph was made known to his brethren; and the race of Joseph became known to Pharaoh. And Joseph sent and called to him his father Jacob, and all his kinsmen—seventy-five souls.

630.

Trickery.

And Jacob went down into Egypt, and died, he and our fathers; and they were carried to Shechem, and buried in the sepulcher which Abraham bought, for its value in silver, from the sons of Hamor in Shechem. And as the time of the promise which God had made to Abraham drew near, the people increased and multiplied in Egypt, until there arose over Egypt another king who knew not Joseph. Using trickery against our race, this one ill-treated the fathers to the act of exposing their infants so that they might not be kept alive. At which time, Moses was born, and was beautiful before God. He was nursed three months in the house of the father, but when he was cast out, the daughter of Pharaoh took him up, and nursed him as a son for herself. And Moses was instructed in all the wisdom of the Egyptians, and was mighty in words and in his deeds.

631.

Misunderstood.

Then when he was forty years old, it came into his heart to look after his brethren, the sons of Israel. And seeing one of them unjustly treated, he took his part, and by smiting the Egyptian, avenged the one being wronged. And he supposed his brethren understood that God by his hand was giving deliverance to them;

but they did not understand.

And on the following day, he showed himself to them as they fought, saying, Men, you are brethren. Why treat one another unjustly? But he who treated his neighbor unjustly, pushed him away, saying, Who appointed you ruler and judge over us? Would you kill me as you killed the Egyptian yesterday? Then at this word, Moses fled, and became a sojourner in the land of Midian; where he begat two sons.

632.

Burning Bush.

When forty years were fulfilled, there appeared unto him in the wilderness of Mount Sinai, an angel in a flame of fire in a bush. And Moses, seeing it, wondered at the sight; but as he drew near to investigate, there came a voice of the Lord, I am the God of thy fathers; the God of Abraham, and Isaac, and Jacob. Then Moses trembled and did not dare to investigate. And the Lord said to him, Loose the sandals of thy feet, for the place whereon thou standest is holy ground. Behold, I have seen the evil against my people in Egypt, and have heard his groaning, and I have come down to deliver them. And now, come, I will send thee into Egypt.

633.

Disobedient.

This Moses, whom they denied, saying, Who made you a ruler and judge—this one, by the hand of an angel who appeared in a bush, God sent as both a ruler and deliverer. Having done wonders and signs in Egypt and in the Red Sea and in the wilderness for 40 years, he led them out. This is the Moses who said to the sons of Israel, A prophet unto you shall God raise up from your brethren as he did me. This is he who was in the church in the wilderness with the angel who spoke to him in Mount Sinai and with our fathers who received living words to give to you. To him, our fathers did not will to become obedient, but thrust him away and turned back in their hearts to Egypt, saying to Aaron, Make us gods who shall go before us, for this Moses who has led us out of Egypt, we know not what has become of him.

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634.

Idols.

And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands. So God turned and gave them up to serve the host of heaven, as it is written in the book of the prophets: Did you not offer to me victims and sacrifices for forty years in the wilderness, O house of Israel? Then you took up the tabernacle of Moloch and the star of the god, Remphan—the images which you made to worship them. So I will remove you beyond Babylon.

635.

Tabernacle.

And the Tabernacle of Testimony was with our fathers in the wilderness, as he who spoke to Moses had appointed to make it according to the pattern which he had seen; which also our fathers, having received, brought in with Joshua when they took possession of the nations which God cast out from the face of our fathers until the days of David; who found favor before God, and asked to find a dwelling for the God of Jacob. But Solomon built a house to him. Yet the Highest dwells not in hand-made things, as the prophet says, Heaven is my throne, and the earth is the footstool of my feet; what kind of house will you build for me, saith the Lord, or what the place of my rest? Did not my hand make all these things?

636.

Betrayers.

Stiff-necked, and uncircumcised in heart and ears, you always resist the Holy Spirit; as did your fathers, so do you. Which of the prophets did not your fathers persecute? And they killed those who foretold concerning the coming of the Just One, of whom you now become betrayers and murderers—you who received the law ordained of angels and have not guarded it.

637.

Pleased.

And hearing this, they were cut to their hearts; and they gnashed teeth at him. But he, being filled with the Holy Spirit, looked intently into heaven and saw the glory of God, and Jesus standing on the right hand of

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God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

And having cried out with a loud voice, they stopped their ears, and rushed with one accord upon him. And casting him outside of the city, they stoned him. And the witnesses placed their garments at the feet of a young man, called Saul. And they stoned Stephen as he called, saying, Lord Jesus, receive my spirit. Then he kneeled down, and cried with a loud voice, Lord, let not this sin stand against them. And having said this, he fell asleep. And Saul was well pleased with his slaughter.

638.

Philip.

And there arose on that day a great persecution against the church which was in Jerusalem. And they were all, except the apostles, scattered through the regions of Judea and Samaria. And devout men together carried out Stephen and made great lamentation over him. But Saul outraged the church; entering into every house and dragging both men and women, delivered them into prison. They, therefore, who had been scattered, went about preaching the good-news word. And Philip, going down to the city of Samaria, preached Christ to them. And the multitudes with one accord gave heed to the words spoken by Philip when they heard and saw the signs which he did; for there were many who had unclean spirits which came out crying with a loud voice, and many palsied and lame were healed. And there arose great joy in that city.

639.

Simon Magus.

And before this, a certain man named Simon had used magic in the city and amazed the people of Samaria, saying that he himself was some great one; to whom they all gave heed from the least to the greatest, saying, This one who is called great is the power of God. And they gave heed to him because he had for a long time astonished them by his

a bed for eight years. Then Peter said to him, Aeneas, Jesus Christ heals you; rise, and make up the bed for yourself. Then he arose at once. And all who dwelt at Lydda and Sharon saw him, and they turned to the Lord.

650.**Tabitha.**

Now there was in Joppa a disciple named Tabitha which, in Greek, means Dorcas. She was full of good works and mercies which she did. Now it happened in those days that having become sick, she died, and they washed her and laid her in an upper room. As Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, beseeching, Come to us without delay.

And Peter arose and went with them. When he had come, they brought him into the upper room, and all the widows stood by him, weeping and showing the coats and garments which Dorcas had made while she was with them. But Peter, putting them all outside, and having kneeled down, prayed, and, turning to the body, he said, Tabitha, arise. And she opened her eyes, and seeing Peter, she sat up. Then giving her a hand, he raised her up, and having called the saints and widows, he presented her alive. And it became known throughout the whole of Joppa, and many believed on the Lord. And it was that he remained many days in Joppa with one Simon a tanner.

651.**Cornelius.**

Then there was in Caesarea a man named Cornelius; a centurion of the band called Italian; he with all his house was devout and God-fearing. He did many charities to the people, and prayed to God always. About the ninth hour of the day, he, in a vision, clearly saw an angel of God coming to him and saying to him, Cornelius. Looking at him intently, he became fear-possessed and said, What is it, Lord?

And he said to him, Thy prayers and thy charities have come up for memorial before God, so now send men to Joppa, and call for one Simon who is surnamed

Peter. He is lodging with one Simon, a tanner whose house is by the sea.

And when the angel who spoke to him went away, he called two of the household servants and a devout soldier from those who waited on him, and having made known all things to them, he sent them to Joppa.

And on the morrow, as they went on their way, and drew near the city, Peter went up on the housetop to pray about the sixth hour. Then he became very hungry and desired to eat.

652.**Animals.**

But while they made ready, a trance came upon him, and he saw the heaven opened and some vessel, like a great sheet descending—being let down by the four corners upon the earth. In it were all kinds of quadrupeds and creeping things of the earth, and birds of the heaven. Then a voice said to him, Rise, Peter; kill, and eat.

But Peter replied, Not under any circumstances, Lord, because I have never eaten anything common and unclean. And a voice again a second time said to him, Do not call common, things which God has cleansed. And this was done three times, then immediately the vessel was taken up into the heaven.

653.**Men Come.**

Then as Peter within himself was at a loss as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius stood at the gate—having inquired for the house of Simon, and calling, asked if Simon, who is surnamed Peter, was lodging there. As Peter carefully considered about the vision, the Spirit said to him, Behold, two men are seeking for you, but arise and go down, and go with them and doubt nothing—for I have sent them.

Then Peter went down to the men and said, Behold, I am the one whom you seek. What is the cause for which you are here? Then they said, Cornelius, a centurion who is a just and God-fearing man, and recommended by all the Jewish nation, was warned by a holy angel to send for you to his house, and to hear

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words from you. Having, therefore, called them in, he lodged them.

654.

Caesarea.

And on the morrow he arose, and went forth with them, and some of the brethren of those from Joppa accompanied them. And the next day he entered into Caesarea. Then Cornelius, having called together his kinsmen and close friends, was looking for him. And it was that when Peter entered, Cornelius met him, and fell at his feet and worshipped. But Peter raised him up, saying, Stand up, for I myself am a man. And conversing with him he went in and found many who had come together.

655.

The Reason.

And he said to them, You know that it is unlawful for a Jewish man to join himself to, or go in to one of another race, but God has shown me to call no man common or unclean, therefore, having been sent for, I came without objecting. I ask, therefore, for what purpose have you sent for me?

656.

Explained.

And Cornelius said, Four days ago I was in my house praying up to this—the ninth hour, and, behold, a man stood before me in brilliant shining dress, and said, Cornelius, thy prayer is heard, and thy charities are remembered before God, send, therefore, to Joppa, and call for Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner by the sea. So at once I sent for you, and you have done well in coming. Now, therefore, we are all present before God to hear all things that have been commanded you by the Lord.

657.

No Respector.

Then Peter, opening his mouth, said, Of a truth, I perceive that God is no respecter of persons; but in every nation, he who fears him and works righteousness is acceptable to him. He has sent the word to the sons of Israel, preaching peace through Jesus Christ—he is Lord of all. You know the word that was published throughout all Judea, beginning from Galilee after the baptism which John preached;

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how God anointed Jesus of Nazareth with the Holy Spirit and power; who went about doing good and healing all of those who were oppressed by the devil, for God was with him, and we are witnesses of all things which he did in the country of the Jews and in Jerusalem.

Him they slew—hanging him upon a tree. This one, God raised on the third day and made him manifest—not to all the people, but to witnesses foreappointed by God; even to us who ate and drank with him after he had risen from the dead. And he charged us to preach to the people, and to bear solemn witness that it is he who has been appointed by God as judge of living and dead. To him all the prophets bear witness that every one believing on him is to receive remission of sins through his name.

658.

Spirit Falls.

While Peter was yet speaking these words, the Holy Spirit fell upon all those hearing the word. And the believers of the circumcision—as many as came with Peter—were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out; for they heard them speaking with tongues and magnifying God. Then Peter said, Can anyone forbid water that those should not be baptized who have received the Holy Spirit, as did we? And he commanded them to be baptized in the name of Jesus Christ. Then they besought him to remain some days.

659.

Contention.

Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. And when Peter went up to Jerusalem, they of the circumcision contended with him, saying that he went into uncircumcised men and ate with them. Then Peter, beginning, explained to them in order, saying, I was in a city, Joppa, praying, and in a trance I saw a vision—a vessel like a great sheet descending—let down from heaven by the four corners, and it came right to me.

Into which, having looked at-

tentively, I saw quadrupeds of the earth, and wild beasts, and creeping things, and birds of the heaven. Also I heard a voice saying to me, Rise, Peter, kill and eat. But I said, Under no circumstances, Lord, because a common or unclean thing has never entered my mouth. But a voice answered a second time from heaven, Things which God has cleansed, call thou not common. This took place three times, then all was drawn again up into heaven.

660.

Three Men.

And, behold, at that instant, three men, having been sent from Caesarea to me, stood at the house we were in. And the Spirit bade me to go with them, without doubting. Then these six brethren also went with me, and we entered the man's house. And he told us how he had seen the angel standing in his house and saying, Send to Joppa and call for Simon who is surnamed Peter; he shall speak to you words by which you shall be saved, and all your house. But when I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.

And I remembered the word of the Lord which said, John indeed baptized with water, but you shall be baptized in the Holy Spirit. If, then, God gave to them the like gift as to us also, when we believed on the Lord Jesus Christ, who was I that I could withstand God? Then hearing these things, they were silent, and glorified God, saying, Then, indeed, to the Gentiles God has given repentance unto life.

661.

Called Christians.

They, therefore, who were scattered abroad from the affliction that arose upon Stephen, traveled as far as Phoenicea and Cyprus and Antioch—speaking the word to no one but Jews. But some of them were men of Cyprus and Cyrene who came to Antioch and spoke to the Greeks also, preaching the good message of the Lord Jesus.

And the hand of the Lord was with them; and a great multitude, believing, turned to the Lord. And the report concerning them

was heard in the ears of the church which was in Jerusalem, and they sent forth Barnabas as far as Antioch; who, having come and seen the grace of God, rejoiced, and because he was a good man and full of the Holy Spirit and faith, he exhorted all to remain in the Lord with determination of heart.

And a great multitude was added to the Lord. Then he went out to Tarsus to seek Saul, and found and brought him to Antioch. And it became their experience to meet together in the church for a whole year and to teach a great multitude; also in Antioch, the disciples were first called christians.

662.

Famine.

Now in these days there came down from Jerusalem prophets unto Antioch. And one of them named Agabus rose up and signified through the Spirit that there was about to be a great famine over the whole inhabited land—which came to pass in the days of Claudius. And each one of the disciples determined, according to his prosperity, to send relief to the brethren dwelling in Judea; which they also did, sending it to the elders by the hand of Barnabas and Saul.

663.

James Killed.

Now about that time, Herod the king laid hands upon certain ones of those of the church to afflict them, and with the sword he killed James the brother of John, and seeing that it was pleasing to the Jews, he proceeded to seize Peter, also; whom, having seized, he put him in prison, giving him to four groups of four soldiers each to guard him—intending, after the Passover, to bring him forth to the people. These were the days of unleavened bread.

664.

Angel Help.

Peter was indeed, therefore, kept in prison, but earnest prayer for him was made to God by the church. But when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers and bound with two chains. Guards also before the door kept the prison. Then, behold, an angel of the

Lord stood by, and a light gleamed in the cell. Then stroking the side of Peter, he raised him up and said, Rise up quickly.

And his chains fell from off the hands, and the angel said to him, Gird thyself and bind on thy sandals. And he did so. Then he said to him, Throw your cloak around you and follow me. And going out, he followed; yet he knew not to be true that which had been done by the angel, but thought he saw a vision. Then when they had passed the first and second guard, they came to the iron gate which leads to the city. It opened to them of its own accord; and, having gone out, they passed through one street, and forwith the angel departed from him.

Then Peter, having come to himself, said, Now I know in truth that the Lord has sent his angel and has delivered me from the hand of Herod and from all that the people of the Jews were expecting.

665. Astonished.

So, thinking it over, he went to the house of Mary, the mother of John whose surname was Mark; here many were gathered together, praying. And when he knocked at the door of the gate, a maidservant named Rhoda came to listen; and recognizing the voice of Peter, she, for very joy, did not open the gate, but ran and announced that Peter was standing before the gate. Then they said to her, You are mad. But she strongly affirmed that it was so. Then they said, It is his angel.

Meanwhile Peter continued knocking; and, having opened, they saw him and were astonished. But, motioning them with his hand for silence, he told them how the Lord had brought him out of the prison. He also said, Tell these things to James and to the brethren. And going out, he went to another place.

666. Worms.

When day came, there was no little consternation among the soldiers as to what had become of Peter. Then Herod, having sought and not found him, examined the guards and commanded

them to be put to death. And going down from Judea to Caesarea, he tarried there.

And he was highly displeased with them of Tyre and Sidon, so with one accord they came to him, and, having gained the good will of Blastus, the king's chamberlain, they sought peace because their country was sustained by that of the king. And on an appointed day, Herod, having clothed himself in royal apparel, seated himself on the throne and made an oration. And the people shouted out, It is the voice of God and not of man.

But an angel of the Lord immediately smote him because he gave not glory to God; and having been eaten by worms, he expired. But the word of the Lord increased and multiplied. Then Barnabas and Saul returned from Jerusalem, having fulfilled their mission; and they took with them John, whose surname was Mark.

667.

Missions.

Now in the church that was in Antioch, there were prophets and teachers; namely, Barnabas and Symeon who is called Niger, and Lucius of Cyrene, also Manaen the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart to me Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, they laid hands on them and sent them away.

They, therefore, having been sent forth by the Holy Spirit, went down to Seleucia; and from thence, they sailed to Cyprus. And when they were in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as an attendant.

668.

Magician.

And having passed through the whole island as far as Paphos, they found a man, a magician, a Jewish false prophet whose name was Bar-Jesus, who was with the Proconsul Sergius Paulus—a man of understanding. This man called Barnabas and Saul and requested to hear the word of God.

But Elymas, the magician—for his name means this when translated—withstood them, seeking to turn away the Proconsul from the faith.

Then Saul, who is also called Paul, being filled with the Holy Spirit, and looking earnestly upon him, said, O, full of all deceit and recklessness, son of the devil, enemy of all righteousness, wilt thou never cease to pervert the straight ways of the Lord? Now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell upon him a mist of darkness, and going about, he sought someone to lead him by the hand. Then the Proconsul, seeing what had been done, believed, being astonished at the teaching of the Lord.

669.

A Sermon.

And leaving Paphos, Paul and his companions came to Perga of Pamphylia; but John, departing from them, returned to Jerusalem. Then they, passing through from Perga, came to Antioch of Pisidia. And having entered the synagogue on the Sabbath day, they sat down. After the reading of the law and the prophets, the rulers of the synagogue sent for them, saying, Men and brethren, if you have any word of encouragement for the people, speak out.

So Paul rose, and beckoning with the hand, said, Men of Israel, and you who fear God, hear me. The God of this people chose our fathers, and exalted the people during the sojourn in the land of Egypt; and with an uplifted arm, he brought them out of it. And for the time of about forty years, he bore with them in the wilderness. Then, having destroyed seven nations in the land of Canaan, he gave them their land by inheritance for about four hundred and fifty years. After this, he gave judges until Samuel, the prophet.

And then they asked for a king, and for forty years God gave them Saul the son of Kish, a man of the tribe of Benjamin. Then he removed him and raised up to

them David for a king, to whom he bore witness and said, I have found David the son of Jesse, a man after my heart, who will do all my will. Of this man's seed, according to promise, God has brought to Israel a Savior—Jesus. Before his coming, John preached baptism of repentance to all the people of Israel. But as John was fulfilling his course, he said, What do you suppose me to be? I am not he. But, behold, there comes after me One, the sandals of whose feet I am not worthy to loose.

670.

Conclusion.

Men and brethren, sons of the race of Abraham, and those among you who fear God; to you is the word of this salvation sent. For they who dwell in Jerusalem and their rulers, being ignorant of this One, have, by their condemnation, fulfilled the voice of the prophets who are read every Sabbath. And though they found no cause for death, they asked Pilate that he be put to death. And when they had fulfilled all things written concerning him, they took him down from the tree and laid him in a sepulcher.

But God raised him from the dead, and he appeared for many days to those who went up with him from Galilee unto Jerusalem; they who now are his witnesses to the people. And we bring you good tidings of the promise made to the fathers that God has fulfilled this to our children by raising up, Jesus; as it is written in the second Psalm: Thou art my Son. This day have I begotten you. But that he raised him from the dead, no more to return to corruption, he has thus spoken: I will give to you the holy, faithful things of David. Also in another place, he says: Thou wilt not give thy Holy One to see corruption. For David, indeed, having served his own generation by the will of God, fell asleep and was laid with his fathers and saw corruption.

But he whom God raised up saw no corruption. Be it known unto you therefore, men and Brethren, that through this man the remission of sins is preached to you; and in this one, everyone

who believes is justified from all things from which you could not be justified by the law of Moses. Beware, therefore, lest that should come which is spoken in the prophets: Behold, you despisers, and wonder and perish, for I will perform a work in your days; a work which you will in no wise believe though one should plainly declare it to you.

Now when they were gone out, they besought that these words be spoken to them on the next Sabbath. And when the synagogue was dismissed, many of the Jews and devout proselytes followed Paul and Barnabas who, speaking to them, persuaded them to continue in the grace of God.

671. Gentiles.

And on the next Sabbath, almost the whole city was gathered together to hear the word of God. But the Jews, on seeing the multitude, were filled with envy and in blasphemy contradicted the things spoken by Paul. Then Paul and Barnabas spoke out boldly and said, It was necessary that the word of God should first be spoken to you, but since you thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For thus has the Lord commanded us, I have set thee as a light for the Gentiles, that thou should be for salvation to the end of the earth. And hearing this, the Gentiles rejoiced and glorified the word of God; and as many as were set in order for eternal life believed. So the word of the Lord was carried throughout the whole country.

672. Dust.

But the Jews urged on the devout and well-to-do women and the chief men of the city and raised a persecution against Paul and Barnabas and drove them out from their borders. But they shook off the dust of their feet against them and came to Iconium, and the disciples were filled with joy and the Holy Spirit.

673. A Mob.

And it came to pass in Iconium that they went together into the synagogue of the Jews, and spoke in such a manner that a great

multitude of Jews and also of Greeks believed. But the Jews who were not convinced stirred up and embittered the souls of the Gentiles against the brethren. Therefore, they stayed there a long time speaking boldly for the Lord who bore witness to the word of his grace; granting signs and wonders to be done by their hands. But the multitude of the city was divided; some held with the Jews, and others with the apostles. Then when there came an attempt both by Jews and Gentiles and their rulers to mistreat and stone them, they, being aware of it, fled to the cities of Lycaonia—Lystra and Derbe, and the neighboring regions—and there they preached the good message.

674. A Miracle.

And there sat in Lystra a certain man without strength in his feet—lame from his mother's womb—who never had walked. He heard Paul speaking; who, looking earnestly upon him and seeing that he had faith to be healed, he said with a loud voice, Stand erect upon your feet. And he leaped up and walked. Then the multitudes, beholding what Paul had done, lifted up their voice, saying in the Lycaonian language, The gods have come down to us in the form of men. And they called Barnabas, Zeus, and Paul, Hermes, because he was chief speaker.

675. Vain Sacrifice.

Then the priest of Zeus, whose altar was before the city, brought oxen and garlands to the gates—intending, with the multitudes, to offer sacrifice. But the apostles, Barnabas and Paul, having heard of it, rent their garments and ran out to the multitude, and cried out, saying, Men, why are you doing these things? For with natures like yours, we are men preaching good tidings that you turn away from these vanities to a living God who made heaven and the earth, and the sea, and all things in them; who, in generations gone by, permitted all nations to go in their own ways. And yet he left not himself without a witness in doing good, giving rain

from heaven, and fruitful seasons; filling your hearts with food and gladness. And saying these things, they with difficulty stopped the multitudes from offering sacrifice to them.

676.

Dragged Out.

Then there came Jews from Antioch and Iconium, and, having influenced the multitudes, they stoned and dragged Paul out of the city—supposing him to be dead. But while the disciples stood about him, he rose up and entered into the city, and on the next day he went forth with Barnabas to Derbe. Then, having preached the gospel to that city also, and made many disciples, they returned to Lystra and to Iconium and to Antioch; strengthening the souls of the disciples; exhorting them to abide in the faith, and that through many afflictions we must enter the kingdom of God.

677.

Elders.

And by prayer and fasting, they ordained for them elders in every church, and commended them to the Lord on whom they had believed. And after passing through Pisidia, they came to Pamphilia, and, having spoken the word in Perga, they came down to Attalia, and from thence sailed to Antioch, from whence they had been committed to the grace of God for the work which they had accomplished.

Then after they had arrived and brought the church together, they told about the things God had done with them and that he had opened a door of faith to the Gentiles. And there they tarried not a little time with the disciples.

678.

Circumcision. .

But certain ones went down from Judea and taught the brethren that, unless you have been circumcised according to the custom of Moses, you can not be saved. Then, after Paul and Barnabas had no little dissension and discussion with them, it was arranged for Paul and Barnabas and certain others of them to go up to the apostles and elders in Jerusalem concerning this ques-

tion. They, therefore, having been sent on their way by the church, passed through Phonicea and Samaria, telling about the conversion of the Gentiles, and causing great joy to all the brethren.

679.

Pharisees.

And when they had arrived in Jerusalem, they were received by the church and the apostles and the elders. Then they told the things which God had done with them. But some of the sect of the Pharisees who had believed rose up saying that it was necessary to circumcise them and to command that they keep the law of Moses.

680.

No Distinction.

So the apostles and elders came together to consider this matter, and after there had been much discussion, Peter rose up and said to them, Men and brethren, you know that from the first days God made choice among you that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore them witness by giving them the Holy Spirit as he did to us. And he made no distinction between us and them—purifying their hearts by faith. Now, therefore, why tempt God by putting a yoke upon the neck of the disciples which neither our fathers nor we are able to bear? But, through the grace of God, we believe that we shall be saved in the same manner as they.

681.

James.

And the whole multitude kept silence and heard Paul and Barnabas tell about the signs and wonders God had done among the Gentiles through them. But after they were silent, James answered, saying, Men and brethren, hear me. Simeon has told how God at first looked down to take from the Gentiles a people for his name. And with this, agree the words of the prophets, as it is written: After this I will return and will rebuild the tabernacle of David which has fallen down. And its ruins I will build again and will set it up, that the remainder of men may seek the Lord, and all the Gentiles upon whom my name has been called;

thus saith the Lord, who does these things that are known from eternity.

682.

Abstain.

Wherefore, my judgment is that we trouble not them who from among the Gentiles turn to God, but that we write them to abstain from the pollution of idols, and from fornication, and from what is strangled, and from blood. For Moses has from ancient generations, in every city, them who preach him—being read in the synagogues every Sabbath day.

683.

Delegation.

Then it seemed good to the apostles and the elders, with the whole church, to send to Antioch with Paul and Barnabas chosen men from among themselves; namely, Judas surnamed Barsabas, and Silas—leading men among the brethren; writing through their hand as follows: The apostles and the elder brethren to the brethren of the Gentiles who are in Antioch and Syria and Cilicia, greetings. Inasmuch as we have heard that certain of us, to whom we gave no commandments, have troubled you with words and unsettled your souls, it seemed good to us, having come to one accord, to send to you men with our beloved Barnabas and Paul; men, who have dedicated their souls for the name of the Lord Jesus Christ. We have, therefore, sent Judas and Silas who will tell the same things by word of mouth.

684.

Holy Spirit.

For it seemed good to the Holy Spirit and to us not to lay upon you a greater burden than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which, if you keep yourselves, you do well. Farewell.

685.

Consolation.

They, therefore, having been dismissed, came to Antioch; and, having gathered the multitude together, they delivered the letter. And having read it, they rejoiced at the consolation. Judas and Silas, being themselves also prophets, exhorted and strength-

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ened the brethren with much discourse. Having spent a time, they were dismissed with peace from the brethren to those who had sent them. But Paul and Barnabas tarried in Antioch, teaching and preaching with many others the word of the Lord.

686.

A Dispute.

And after some days, Paul said to Barnabas. Let us return now and see how the brethren fare in all the cities where we preached the word of the Lord. But Barnabas wished to take with them John who is called Mark; but Paul thought it not desirable to take with them this one who had parted from them in Pamphylia and went with them to the work. And there arose a sharp contention so that they parted from one another. And Barnabas took Mark with him and sailed to Cyprus. But Paul chose Silas and went forth committed to the grace of the Lord by the brethren, and passed thru Syria and Cilicia strengthening the churches.

687.

Timothy.

And he came down to Derbe and Lystra, and, behold, a certain disciple was there named Timothy, who was well recommended by the brethren in Lystra and Iconium; the son of a believing, Jewish woman, but of a Greek father. Paul desired that this one should go forth with him, so taking, he circumcised him on account of the Jews who were in those places, for they all knew his father to be a Greek. And as they journeyed through the cities, they delivered to them, to be kept, the decisions which had been made by the apostles and elders in Jerusalem. The churches, therefore, were strengthened in the faith and increased in number day by day.

688.

Forbidden.

Then, being forbidden by the Holy Spirit to speak the word in Asia, they went through Phrygia and the region of Galatia; and, having come to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them, so having passed by Mysia, they came down to Troas.

689.

A Vision.

And a vision appeared to Paul in the night. There was a man of Macedonia standing and beseeching him, and saying, Come over into Macedonia and help us. Then when he had seen the vision, we immediately sought to go into Macedonia—concluding that God had called us to preach the good message to them. And setting sail from Troas, we came on straight course to Samothrace, and on the next day to Neapolis, and from thence to Philippi—a colony—which is a chief city of the region of Macedonia, and we were in this city abiding for some days.

690.

Lydia.

And on the Sabbath day, we went forth out of the gate by the river, to what we supposed to be a place of prayer, and, sitting down, we spoke to the women who had come together. And a certain seller of purple; a God-worshipping woman named Lydia of the city of Thyatira, heard, and God opened her heart to give heed to the things spoken by Paul. And when she was baptized, and her house, she besought, saying, If you have judged me to be faithful in the Lord, come into my house and stay. And she compelled us.

691.

Slave Girl.

Now it came to pass, as we went to the place of prayer, there met us a certain slave-girl who had a fortune-telling spirit and produced much gain for her masters by her prediction. She followed Paul and us, and cried out, saying, These men are servants of the God most High; they proclaim to you a way of salvation. And she did this for many days. Then Paul, being troubled said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out the same hour.

692.

Inner Prison.

But her owners, seeing that the hope of their gain was gone, seized Paul and Silas and dragged them into the market before the rulers. And bringing them before the chief magistrates, they said, These men, being Jews, are

greatly disturbing our city and announcing customs which are not lawful for us who are Romans to receive or do. The multitude also joined in against them; and the rulers stripped off their garments and ordered them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, ordering the jailer to keep them safely. He, having received such a charge, cast them into the inner prison and fastened their feet in the stocks.

693.

Earthquake.

But about midnight, Paul and Silas were praying and singing unto God, and the prisoners were listening to them. Then suddenly there was a great earthquake so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed. And the jailer, awaking from sleep and seeing the doors of the prison open, drew his sword and was about to kill himself, thinking that the prisoners had fled.

694.

Salvation.

But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then, having called for a light, he sprang in and, trembling, fell down before Paul and Silas, and bringing them out, said, Masters, what must I do to be saved? Then they said, Believe on the Lord Jesus and thou shalt be saved, and thy house. And they spoke to him the word of the Lord, with all those in his house. And he took them in that hour of the night and washed the stripes, and was baptized, he and all his without delay. And having brought them into the house, he set a table before them, and rejoiced with all the house having believed in God.

695.

Lead Us Out.

But when day came, the magistrates sent the attendants, saying, Release those men. Then the prisonkeeper spoke these words to Paul: The magistrates have sent for you to be released; now, therefore, come out and go in peace. But Paul made reply to them, Having publicly beaten us

uncondemned men who are Romans, they cast us into prison; and now they are putting us out secretly. Not so, but let them come themselves and lead us out.

And the attendants announced these words to the magistrates. And having heard that they were Romans, they were alarmed. So they came and entreated and brought them out and asked them to depart from the city. And after going out from the prison, they went to Lydia; and having seen the brethren, they exhorted them and departed.

696.

Thessalonica.

Then having passed through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. And according to custom, Paul went in to them, and for three Sabbaths he discoursed to them from the Scriptures, opening and laying before them that the Christ must needs have suffered and risen from the dead and that this Jesus whom I proclaim unto you is the Christ. And some of them, even a great multitude of the devout Greeks and not a few of the chief women, were convinced and cast their lot with Paul and Silas.

697.

A Mob.

But being filled with envy, the Jews took some vile men from the loafers, and, forming a mob, they set the city in an uproar. And assaulting the house of Jason, they sought to bring them before the people; but, not finding them, they dragged Jason and some brethren before the rulers of the city, crying out, These who have turned the world upside down have come hither also; whom Jason has received, and these all act contrary to the decrees of Caesar, saying that there is another king, Jesus.

698.

More Noble.

And they troubled the multitude and rulers of the city who heard these things. And having taken security from Jason and the rest, they turned them loose. Then the brethren immediately sent away Paul and Silas by night to Berea, who on coming thither entered into the synagogue of the Jews. Now these

were more noble than those in Thessalonica, and they received the word with all willingness of mind; searching the Scriptures daily—whether these things were so. Therefore, many of them and also of the honorable Greek women, and not a few of the men, believed.

699.

Disturbers.

But when the Jews of Thessalonica knew that the word of God was preached by Paul in Berea, they came there, exciting and troubling the multitudes. Then forthwith the brethren sent away Paul to go as far as the sea, but Silas and Timothy remained there. And those conducting Paul brought him as far as Athens. Then, having received a commandment to Silas and Timothy that they should come to him as quickly as possible they departed.

700.

Spirit Stirred.

But while Paul waited for them in Athens, his spirit was stirred within him when he saw the city given over to idolatry. He therefore reasoned in the synagogues with the Jews and with the devout people, and in the marketplace every day with those who met him.

701.

Philosophers.

But certain of the Epicureans and Stoics encountered him and some said, What does this babbling wish to say? Then, because he preached Jesus and the resurrection, others said, He seems to be a proclaimer of strange deities.

702.

News.

And they took and brought him to the Areopagus, saying, Can we know what new teaching this is which is spoken by you? For you are bringing strange things to our ears. We, therefore, desire to know the purpose of these things. (For all the Athenians and the resident strangers spent their time in nothing else except to tell or to hear something new.)

703.

Great Speech.

Then Paul, standing in the midst of the Areopagus, said, Men of Athens, I see that in everything you stand in greatest awe of the deities. For as I passed

along and observed the objects of your devotion, I found an altar on which was this inscription: TO AN UNKNOWN GOD. What, therefore, you worship without knowing, this I proclaim unto you.

The God who made the world and all things that are in it—he, being Lord of heaven and earth, dwelleth not in handmade temples; neither by the hands of men is he served as if he had need of anything, since he gives to all, life and breath and everything. Also he made of one, every nation of men to dwell upon the face of the earth, having fixed the pre-determined seasons and the boundaries of their habitations that they might seek God and then might touch and find him, though he is not far from each one of us. For in him we live and move and have our being, as also some of your own poets have said, For we are also his offspring.

704. Judgment Day.

Therefore, being the offspring of God, we ought not to think that the godhead is like into gold or silver or stone graven by art and device of man. God, having overlooked the times of ignorance, now commands all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness by a man whom he has ordained—giving faith to all by having raised him from the dead.

705. Mocked.

Then hearing of a resurrection of the dead, some mocked, but others said, We will hear from you again concerning this matter. Thus Paul went out of the midst of them. And some men, having attached themselves to him, believed; among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.

706. Aquila.

After these things, he departed from Athens and came to Corinth, and he found a Jew named Aquila—born in Pontus, but who had lately come from Italy with his wife, Priscilla, because Clau-

dius had commanded all Jews to depart from Rome. He went in with them; and, because he was of the same trade, he stayed with them and they worked; for they were tentmakers by trade. And he discoursed in the synagogue every Sabbath and persuaded both Jews and Greeks.

707. Your Blood.

Then when Silas and Timothy came down from Macedonia, Paul was absorbed in the word, and giving full testimony to the Jews that Jesus was the Christ. But when they set themselves in opposition and blasphemed, he shook his garments and said to them, Your blood be upon your head. I am clean, and from henceforth will go to the Gentiles. And he departed from thence and went into the house of one named Titus Justus; a worshipper of God, and whose house was next to the synagogue.

708. A Vision.

And Crispus, the ruler of the synagogue, with all his house, believed on the Lord, and many of the Corinthians, hearing, believed and were baptized. But the Lord, in the night, said to Paul through a vision, Fear not, but speak and be not silent; for I am with thee, and no one shall make an attack upon you or injure you, for I have many people in this city. And he continued a year and six months, teaching the word of God among them.

709. Gallio.

Now when Gallio was Proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him before the judgment seat, and said, This one is persuading men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said to the Jews, If, indeed, it were a matter of any wrong or reckless evil. O Jews, it would be reason for me to bear with you. But if there are questions about a word and names and your law, see to it yourselves. I will not be a judge of these things. And he drove them from the judgment seat. And they all laid hold of Sosthenes the ruler of the synagogue, and beat him in front of the judge-

ment seat. But Gallio cared for none of these things.

710. A Vow.

Then Paul still stayed many days and, taking leave of the brethren, sailed to Syria, and with him, Priscilla and Aquila. He had shorn his head in Cenchrea because he had a vow. And they came to Ephesus, where he left them, and went himself into the synagogue and discoursed with the Jews. Though they asked him to stay longer, he did not consent, but took leave and sailed from Ephesus, saying, I will return to you again if God wills it. And arriving at Caesarea, he went up and saluted the church; then went down to Antioch where he spent some time; then, in an orderly fashion, went through the region of Galatia and Phrygia strengthening all the disciples.

711. Apollos.

But a certain Jew named Apollos—born in Alexandria; a man with words, and mighty in the scriptures, came to Ephesus. He was instructed in the way of the Lord, and, being fervent in spirit, he spoke and taught accurately the things concerning Jesus, but knew only the baptism of John. Then he began to speak boldly in the synagogue. But after hearing him, Priscilla and Aquila took him, and explained to him more correctly the way of the Lord. And when he desired to go through to Achaia, the brethren gave encouragement and wrote to the disciples to receive him. On his arrival he greatly helped those who through grace had become believers. For he forcefully and publicly refuted the Jews—showing by the scriptures that Jesus is the Christ.

712. Holy Spirit.

But it came to pass while Apollos was in Corinth that Paul, passing through the upper districts, came to Ephesus, and finding some disciples said to them, Did you receive the Holy Spirit when you believed. Then they said to him, We have not even heard that there is a Holy Spirit.

And he said, Unto what, therefore, were you baptized? Then they replied, Unto John's bap-

tism. But Paul said, John baptized with a baptism of repentance, saying to the people that they should believe on the one to come after him; that is, on Jesus. And having heard, they were baptized into the name of the Lord Jesus; and when Paul had laid hands upon them, the Holy Spirit came upon them and they spoke with tongues and prophesied. And they were in all about twelve men.

713. In School.

And entering into the synagogue, he spoke boldly for three months, discoursing and persuading concerning the kingdom of God. But as some were hardened and unconvinced and spoke evil of the Way before the multitude, he withdrew from them, and separated the disciples and discoursed daily in the school of Tyrannus. And this continued for two years so that all who dwelt in Asia heard the word of the Lord; both Jews and Greek.

714. Healing.

God did mighty, and unusual deeds through the hands of Paul, so that there were carried from his body even handkerchiefs or aprons to the sick so that the diseases departed from them and the evil spirits also went out.

715. Who Are You?

Then also some of the wandering Jewish exorcists undertook to name over those who had evil spirits the name of the Lord Jesus, saying, I charge you on oath by the Jesus whom Paul preaches. And seven sons of Sceva, a Jewish chief priest were doing this. But the evil spirit replied and said to them, Jesus I know, and Paul I understand, but who are you? And the man in whom the evil spirit was, leaped upon them, gained the mastery over both of them, and prevailed against them so that they fled from the house naked and wounded.

716. Book Burning.

And this became known to both Jews and Greeks who dwelt in Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. Many of

those who had believed came confessing and declaring their deeds, and many of those who practiced magic arts brought their books and burned them in the presence of all. They estimated the value, and found it about ten thousand dollars. So mightily the word of the Lord grew and prevailed.

717.

Rome.

Now when these things were fulfilled, Paul resolved in spirit to go through Macedonia and Achaia and on to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of his assistants, Timothy and Erastus, he remained for a time in Asia.

718.

A Silversmith.

And there arose about that time no small stir concerning the Way. For a silversmith named Demetrius, by making silver shrines of Diana, brought no little gain to the craftsmen. These he called together with those who worked with such things, and said, Men, you know that from this business comes our welfare, and you see and hear that not only in Ephesus but throughout most of Asia, this Paul has persuaded and led away a great multitude, saying that there are no gods made by hands. And not only is this trade of ours in danger of coming into disrepute, but also the temple of the great goddess Diana will be counted as nothing; and she also, whom all Asia and the world worships, will be deposed from her majesty.

719.

An Uproar.

Having heard this, they were filled with wrath and cried out, saying, Great is Diana of the Ephesians. And the city was filled with confusion, and they rushed with one accord into the theater after seizing Gaius and Aristarchus, Macedonians who were fellow-travelers of Paul. But when Paul wished to go in to the people, the disciples did not permit him. Also, some of the Asiatic rulers, being friendly to him, sent and besought him not to trust himself in the theater.

720.

Great Is Diana.

Some, therefore, cried out one

thing, and some another, for the assembly was confused, and most of them did not know for what cause they had come together. Then out of the crowd they brought forth Alexander—the Jews putting him forward; and Alexander, waving his hand, intended to make a defense to the people. But when they knew that he was a Jew, they all with one voice cried out for about two hours. Great is Diana of the Ephesians.

721.

No Cause.

But the town clerk, having quieted the multitude, said, Men of Ephesus, what man is there who does not know that the city of the Ephesians is the temple-keeper of great Diana and of that which is heaven-sent? Therefore, since these things cannot be contradicted, it is needful that you keep quiet and do nothing rash. You have brought these men who are neither robbers of temples nor blasphemers of our gods. If then Demetrius and those craftsmen with him have a matter against anyone, the courts are open and there are Proconsuls—let them accuse one another. But if you seek anything further, it shall be determined in lawful assembly, for we are in danger of being charged with this day's uprising—there being no cause for it, and concerning which, we are not able to give a reason for this disorderly gathering. And saying these things, he dismissed the assembly.

722.

Into Greece.

Now after the tumult had ceased, Paul sent for the disciples, and, having exhorted them, took leave and departed for Macedonia. And having passed through those regions and exhorting them with much speech, he came into Greece where he remained three months. Then when he was about to sail to Syria, a plot was laid against him by the Jews, and he resolved to return through Macedonia.

723.

At Troas.

And there followed him Sopater, the son of Pyrrhus, a Berean; and of the Thessalonians, Aristarchus and Secundus; Galus

of Derbe, and Timothy; and of the Asiatics, Tychicus and Trophimus. These went before and waited for us in Troas. Then after the days of unleavened bread, we sailed from Philippi, and in five days came to them at Troas, where we spent seven days.

724. A Communion Service.

Now upon the first day of the week when we came together to break bread, Paul discoursed to them—intending to depart on the morrow—and continued his speech until midnight. And there were many lamps in the upper room where we had assembled, and a young man named Eutychus sat in the window. Being borne down by deep sleep, as Paul discoursed yet longer he was overcome by the sleep and fell from the third story and was taken up dead.

725. Restored to Life.

And Paul going down fell upon him and embracing him said, Be not troubled for his life is in him. Then going up, he broke bread and ate. And having talked for a long time, even until daybreak, he thus departed. And they brought the young man alive, and were in no small measure comforted. But we, having gone before to the ship, sailed for Assos, intending there to take Paul aboard; for thus he had arranged, intending himself to go on foot.

726. At Miletus.

So when he met us at Assos, we took him aboard and came to Mitylene; and sailing from thence, on the following day we came opposite Chios. And on the next day, we arrived at Samos; and one the following day, we came to Miletus. For Paul had determined to sail past Ephesus that he might not spend time in Asia, for he hastened to be in Jerusalem, if possible, on the day of Pentacost.

727. House to House.

And from Miletus he sent to Ephesus and called the elders of the church. And when they had come to him, he said to them, You know, from the first day I came into Asia, how I was with you the whole time, serving the

Lord with a lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; and how I never shrank from declaring unto you anything that was profitable, teaching you publicly and from house to house—testifying to Jews and also to Greeks repentance toward God and faith in our Lord Jesus.

728.

Afflictions.

And now, behold, under the compulsion of the Spirit, I am going to Jerusalem—not knowing the things that shall happen to me there, except that the Holy Spirit testifies to me in every city that bonds and afflictions await me. But I make life a value to myself not even worth accounting, that I may finish my course and the ministry which I received from the Lord Jesus to fully proclaim the gospel of the grace of God.

729.

Blood-free.

And now, behold, I know that you all, among whom I have gone preaching the kingdom, will see my face no more. Therefore, I solemnly affirm to you today that I am free from the blood of all because I shunned not to declare to you the whole counsel of God.

730.

Wolves.

Take heed to yourselves and to all the flock of which the Holy Spirit has placed you as overseers to act as shepherds to the church of God which he purchased with his own blood. For I know that after my departure, grievous wolves shall enter in among you, not sparing the flock. And from among yourselves, there shall arise men speaking perverse things to draw away the disciples after them.

731.

With Tears.

Therefore, watch; remembering that for three years, night and day, I ceased not, with tears, to admonish each one. And now I commend you to the Lord and to the word of his grace, which is able to build you up and to give you the inheritance among all the sanctified.

732.

Self-support.

I have coveted no man's sil-

ver, or gold, or raiment. You yourselves know that these hands ministered to my needs and to those with me. In all things I showed you that, thus laboring, you ought to help the weak and to remember the words of the Lord Jesus that he himself said, It is more blessed to give than to receive.

733. No More.

And having said these things, he kneeled down and prayed with them all. And all wept greatly, and fell upon Paul's neck and kissed him; sorrowing most of all at the word which he had spoken that they should see his face no more. And they conducted him to the boat.

734. Sailing.

Now, having departed from them, he set sail; and, running by a straight course, we came to Cos; and on the next day, unto Rhodes; and from thence, unto Patara. And having found a boat crossing over to Phoenicia, we went aboard and set sail. And having come in view of Cyprus and leaving it on the left, we sailed to Syria and landed at Tyre; for there the ship was to unload the cargo.

735. Farewell.

Then finding the disciples, we remained there seven days. And these said to Paul, by the Spirit, that he should not go up to Jerusalem. But when the days had passed, we went out and departed, being conducted by all with their wives and children until we were out of the city. And having knelt upon the beach, we prayed and said farewell to one another, and embarked on the boat; but they returned home.

736. Philip.

Then when we finished the voyage from Tyre, we arrived at Ptolemais; where, saluting the brethren, we remained with them one day. And on the morrow, we departed and came to Caesarea; and, entering into the house of Philip the Evangelist, who was one of the seven, we abode with him. He had four virgin daughters who prophesied.

737.

Now while we tarried there a number of days, there came down from Judea a prophet named Agabus. And coming to us, he took Paul's girdle and bound his own feet and hands and said, These things saith the Holy Spirit: The Jews in Jerusalem will thus bind the man to whom this girdle belongs and will deliver him into the hands of the gentiles.

738. Thy Will Be Done.

When we heard these things, both we and those of that place besought him not to go up to Jerusalem. But Paul replied, What are you accomplishing by weeping and breaking my heart? For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus. And as he was not persuaded, we were silent, saying, The will of the Lord be done.

739.

Mnason.

Then after these many days, we made preparation and went up to Jerusalem. And there went with us some of the disciples from Caesarea, bringing Mnason a Cyprian, an old disciple with whom we were to lodge. And when we were come to Jerusalem, the brethren received us gladly.

740.

On Trial.

On the following day, Paul went in with us to James, and all the elders were present. And when he had saluted them, he related one by one each of the things which God had done among the Gentiles through his ministry. And when they had heard, they glorified God and said to him, You see brother, how many myriads are among the Jews who have believed, and all of these are zealous for the law; and they have been informed concerning you—that you are teaching apostasy from Moses to all the Jews who are among the Gentiles; telling them not to circumcise their children nor to walk according to the customs.

741.

Conformity.

What now is the thing to do? For they will certainly hear that you have come. Therefore, do

this which we suggest to you: We have four men who have a vow upon them. Take them and purify yourself with them, and pay expenses for them, that they may shave their heads, and all will know that there is nothing to the things which they have heard about you, but that you yourself walk orderly and keep the law. But concerning the Gentiles who have believed, we, after making decision, wrote them to guard themselves from things sacrificed to idols, and from blood, and from things strangled, and from fornication.

742. Vow Kept.

Then Paul, taking the men, on the following day purified himself with them and entered into the Temple, announcing that he would keep the full number of days of purification, till an offering should be made for each one of them.

743. Falsely Accused.

And when the seven days were almost completed, the Jews from Asia, having seen him in the temple, stirred up the whole multitude and laid hands on him, crying out, Men of Israel, help. This is the man who is everywhere teaching everybody against the people and the law and this place; and, moreover, has also brought Greeks into the temple, and has defiled this holy place. For they had previously seen in the city with him Trophimus the Ephesian, whom they supposed Paul had brought into the temple.

744. Confusion.

The whole city was stirred up, and there was a rushing together of the people. And they laid hold on Paul and dragged him out of the temple; and immediately the doors were closed. But while they were seeking to kill him, a report was brought to the officer of the band that all Jerusalem was in confusion. He at once took soldiers and centurions and ran down to them. And when they saw the officer and the soldiers, they stopped beating Paul.

745. Away With Him.

Then the officer came near and took him, and ordered him to be bound with two chains, and in-

quired who he was and what he had done. Some of the multitude shouted one thing, and some another; and as he was unable to know the facts on account of the uproar, he commanded him to be brought into the barracks. When he was on the steps, he was carried by the soldiers because of the violence of the multitude; for a multitude of people followed, crying, Away with him.

746. Let Me Talk.

As he was about to be brought into the barracks, Paul said to the officer, May I say something to you? He replied, Do you know Greek? Are you not the Egyptian who before these days raised an insurrection and led into the desert the four thousand men of the assassins? Paul said, I am in truth a Jewish man of Tarsus in Cilicia, and a citizen of no insignificant city. I beseech you to permit me to speak to the people.

747. Silence.

So when he had given permission Paul stood upon the steps, waved his hand to the people; and when there was a great silence, he spoke in the Hebrew tongue, saying, Men, brethren, and fathers, hear the defense which I now make before you. And when they heard him speak to them in the Hebrew tongue, they kept even more silent.

748. A Persecutor.

And he said, I am a Jewish man, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel; having been educated according to the strictness of the law of our fathers; being zealous for God, even as you all are this day. I persecuted this Way even to the degree of death; binding and delivering into prison both men and women; as also the high priest will bear me witness, and all the body of elders, from whom I received letters to the brethren. I was journeying to Damascus to bind those who were there and bring them to Jerusalem to be punished.

749. Struck Down.

But it came to pass as I journeyed and drew near to Damascus about midday, suddenly there flashed around me a great light from heaven, and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? And I answered, Who are you, Lord? And he said to me, I am Jesus of Nazareth whom you are persecuting.

750. What?

And they who were with me saw indeed the light, but understood not the voice of him who spoke to me. Then I said, What shall I do, Lord? And the Lord said to me, Arise and go into Damascus, and there it shall be told you all things appointed for you to do. As I did not see on account of the glory of that light, I was led by the hand of those with me and came into Damascus.

751. Why Delay?

And Ananias, a devout man according to the law, well-reported of by all the Jews who dwelt there, coming to me and standing by, said to me, Brother Saul, receive thy sight. And in that same hour I looked upon him, and he said, The God of our fathers has chosen you to know his will and to see the Righteous One and to hear a voice from his mouth; because you shall be a witness for him to all men of the things which you have seen and heard. And now why are you delaying? Arise and be baptized and wash away your sins, calling on his name.

752. Go Away.

And it came to pass, after I had returned to Jerusalem and was praying in the temple, I fell into a trance and saw him saying to me, Hasten and go quickly out of Jerusalem because they will not receive your testimony concerning me. But I said, Lord, they themselves know that I imprisoned and scourged throughout the synagogues those who believed on you; and when the blood of Stephen your witness was poured out, I myself stood by and approved and kept the garments of those who slew him.

But he said to me, Go, for I will send you far away to the Gentiles.

753. Anger.

And they listened to him up to this word, then lifted up their voice, saying, Away with such a one from the earth, for it is not fitting that he should live. And while they were shouting and ripping off their garments and casting dust into the air, the officer commanded him to be led into the barracks and to be examined by scourging in order that he might know the reason why they thus cried out against him.

754. Roman Citizen.

Then as they stretched him out for the whips, Paul said to the centurion who stood by, Is it lawful for you to whip a man who is a Roman and uncondemned? On hearing this, the centurion came to the officer and reported, saying, What are you about to do? This man is a Roman. So the officer came and said to him. Tell me, are you a Roman? And he said, Yes. Then the officer replied, I bought this citizenship at a great price. But Paul said, I am a citizen by birth. Therefore, they who were about to examine him immediately departed from him, and the officer also was afraid when he knew that he was a Roman and that he had bound him.

755. Examined.

Then on the morrow, wishing to know the certainty of that of which he was accused by the Jews, he loosed him; and commanding the chief priests and all the sanhedrin to assemble, he brought Paul down and stood him among them. And Paul looked intently upon the sanhedrin, and said, Men and brethren, I have lived before God in all good conscience until this day. Then the high priest Ananias commanded those who stood by him to smite him on the mouth.

756. Inconsistent.

And Paul said to him, God shall smite you, you whited wall. For do you sit to judge me according to the law, and command me to be struck contrary to the law? And they who stood by said,

Are you reproaching God's high priest? Paul replied, Brethren, I did not know that he was high priest; for it is written, You shall not speak evil of the ruler of your people.

757.

A Split.

Knowing that part of them were Sadducees and the others were Pharisees, Paul cried out in the sanhedrin, Men and brethren, I am a Pharisee; a son of Pharisees. For hope and resurrection of the dead, I am on trial. And when he had said this, there arose a dissension of the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

758.

By Force.

And there arose a great clamour, and some of the scribes who were Pharisees stood up and contended, saying, We have found nothing bad in this man. And what if a spirit or an angel has spoken to him? Then as great dissension arose the officer feared lest Paul should be torn to pieces by them so he ordered the soldiers to go down and take him by force from the midst of them and bring him to the barracks. The following night the Lord stood by him and said, Take courage. For as you have testified for me in Jerusalem, so must you also testify in Rome.

759.

A Plot.

Now when day came the Jews came together and bound themselves under a curse not to eat nor to drink until they had killed Paul. There were more than forty who made this plot; and they came to the chief priests and the elders, and said, We have bound ourselves under a solemn curse to taste nothing until we have killed Paul. Now, therefore, you and the sanhedrin make it appear to the officer as if he were bringing him down to you so that you might more fully judge the matters concerning him. Then we will be ready to kill him before he gets near.

760.

Paul's Nephew.

But the son of Paul's sister, having heard of the plot, came

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and entered into the barracks and told Paul. Then Paul called to him one of the centurions and said, Conduct this young man to the officer, for he has something to tell him. He then took him and brought him to the officer, and said, The prisoner Paul called me and requested me to bring this young man to you, as he has something to tell you. So taking him by the hand, the officer withdrew to a private place and inquired, What is it that you have to tell me? And he said, The Jews have agreed to ask you that tomorrow you bring Paul into the sanhedrin as if to inquire more accurately concerning him. Therefore be not persuaded by them, for there are lying in wait for him more than forty of their men who have bound themselves under a curse neither to eat nor to drink until they have killed him and now they are prepared and waiting the promise from you.

761.

Don't Tell.

Then the officer dismissed the young man, saying, Don't tell anyone that you have made known these things to me. And he called unto him two of the centurions and said, Make ready by nine o'clock tonight 200 soldiers, 70 horsemen and 200 light-armed men so they may go to Caesarea; and also provide riding animals so that they may deliver Paul safely to Felix the governor.

762.

A Letter.

And he wrote a letter after this fashion: Claudius Lysias unto the most excellent governor Felix, greetings. This man was seized by the Jews and about to be killed by them when I, having learned that he was a Roman, came with soldiers and rescued him. And wishing also to know their cause for accusing him, I brought him to their sanhedrin. found him accused concerning questions of their law, but having nothing charged against him worthy of death or of bonds. Then when I was informed that there was a plot against the man, I immediately sent him to you and directed his accusers to lay

their charges against him before you.

763.

The Escape.

The soldiers, therefore, as it had been appointed them, took Paul and brought him during the night to Antipatris. But on the morrow they returned to the barracks, leaving the horsemen to go with him. These, entering into Caesarea, gave the letter to the governor and also delivered Paul to him. But having read it and inquired of what province he was, and having learned that he was from Cilicia, he said, I will hear you when your accusers have come. And he ordered him to be kept under guard in Herod's palace.

764.

Tertullus.

Then after five days, Ananias the chief priest came down with some elders and an orator Tertullus. These informed the governor against Paul; and when he had been called, Tertullus began to accuse him, saying. Since we enjoy much peace through you and since reforms have come to this nation through your forethought, we receive this always and everywhere with all thankfulness, most noble Felix. But that I may not further burden you, I beseech you in your kindness to hear us briefly.

765.

Accused.

For we have found this man pestilent, and a raiser of insurrection among all the Jews throughout the world; and also a ringleader of the sect of the Nazarenes. He tried to defile the temple, but we seized him; and now from him, you yourself can learn by examination concerning all things of which we accuse him.

766.

Paul Speaks.

The Jews also joined in, saying these things were so. Then after the governor had nodded for him to speak, Paul said, Knowing that for many years you have been a judge over this nation, I readily make defense for myself. As you can find out, it is not more than 12 days since I came up to Jerusalem to worship, and neither in the temple

did they find me disputing with anyone; nor making a tumult among the people, nor in the synagogues, nor throughout the city; neither can they prove to you the things whereof they accuse me.

767.

Clear Conscience.

But I confess this to you—that according to the way which they call a sect, thus I serve the God of my fathers; believing all things that are written throughout the law and in the prophets; having a hope towards God which they themselves also expect—that there will be a resurrection both of the just and the unjust. And because of this, I always strive to have a conscience void of offence toward God and men.

768.

Show Your Proof.

Now after some years, I came to bring charities and offerings to my nation. In the midst of this they found me purified in the temple, neither with a crowd nor a disturbance. There are some Jews from Asia who ought to be before you to bring accusation if they have anything against me. But let these who are here say what injustice they found in me while I stood before the sanhedrin. Or let them speak concerning the one sentence I cried out while standing among them that it was concerning the resurrection of the dead that I was that day being judged by them.

769.

Kind Treatment.

But as Felix had this added information concerning the Way, he put them off, saying, When Lysias the officer has come, I will decide the matters between you. And he arranged for the centurion to guard him, to show him moderation, and to hinder none of his friends from ministering to him.

770.

Terrified.

Then after some days, Felix came down with his wife, Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Jesus Christ. But as he reasoned concerning righteousness and self-control and the judgment to come, Felix became terrified and said, Go your way now; I will select a time and call

you. At the same time he was hoping that money would be given him by Paul. For this reason he sent for him the more often and conversed with him. Then after two years, Felix was succeeded by Porcius Festus, and wishing to gratify the Jews, Felix left Paul in prison.

771.

Festus.

Three days after Festus came into the province, he went up from Caesarea to Jerusalem, and the chief priests and foremost of the Jews informed him against Paul, and besought him—asking a favor against him that he would send for him to Jerusalem—making a plot to kill him on the road.

772.

Decision.

But Festus' answer was that Paul be kept under guard at Caesarea, and that he himself would start thither soon. Then he said, Let those of authority among you also go down, and if there is anything wrong with this man, let them accuse him.

773.

Accused.

After spending not more than eight or ten days among them, he went down to Caesarea, and on the next day he took the seat of judgment and commanded Paul to be brought. And when he had come, then the Jews who had come down from Jerusalem stood around him, bringing grave charges against him which they were not able to prove. In defense, Paul said, Neither against the law of the Jews, nor against the temple, nor against Caesar have I sinned at all.

774.

Appeal to Caesar.

But Festus, willing to bestow favor upon the Jews, said to Paul, Are you willing to go up to Jerusalem and there be judged before me concerning these things? But Paul said, I am standing before Caesar's tribunal, where I ought to be judged. I have done the Jews no wrong, as you well know. If, therefore, I am a wrongdoer and have done anything worthy of death, I do not object to dying, but if there is nothing to the things of which they accuse me, no one has authority to deliver me as a favor to them. I appeal to Caesar. Then

Festus, having conferred with the council, answered, You have appealed to Caesar and unto Caesar you shall go.

775.

A Man Here.

And when some days had passed Agrippa the king and Bernice came down to Caesarea to pay respects to Festus; and as they were spending more days there, Festus laid Paul's case before the king, saying, There is a man here left in bonds by Felix. When I had come to Jerusalem, the chief priests and elders of the Jews informed me about him and asked judgment against him. To whom I made answer, that it is not the custom of the Romans to deliver any man up as a favor before the accused has had the accusers face to face and may make a defense concerning the charge.

776.

At a Loss.

Therefore, when they had come here, I made no delay, but on the following day sat on the judgment seat and ordered the man brought in. But when his accusers stood up, they brought no such charge of wrong-doing against him as I had expected; but had some questions against him concerning their own religion, and concerning a Jesus who had died, but whom Paul affirmed to be alive. Then as I was at a loss about inquiry concerning these things, I asked if he would go to Jerusalem and there be judged concerning them. But since Paul appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar.

777.

Tomorrow.

And Agrippa said to Festus, I wish I could hear the man myself. Tomorrow, said he, you shall hear him. Therefore on the morrow, when Agrippa and Bernice had come with great pomp and entered into the audience chamber with officers and prominent men of the city, Festus gave the order and Paul was brought in.

778.

Here He Is.

And Festus said, King Agrippa and all men who are present with us, you see here the one about

whom the whole multitude of the Jews have dealt with me both here and in Jerusalem; crying out that he ought not to live any longer. But I could not find anything worthy of death that he had done; and as he himself appealed to the emperor, I decided to send him. However, I have nothing positive to write to the sovereign about him. For this reason, I have brought him before you all—and especially before you, King Agrippa—so that after the examination I may have something to write. For it seems unreasonable to me to send a prisoner and not signify the charges against him.

779.

Go Ahead.

Then Agrippa said unto Paul, You are permitted to speak in your own behalf. So Paul stretched forth his hand and made his defense: I think myself happy, King Agrippa, that I am this day to make my defense before you concerning all things of which I am accused by the Jews, especially since you know all the customs and questions among the Jews. Wherefore, I beseech you to hear me patiently.

780.

A Hope.

Even from youth, which was from the beginning among my own nation and in Jerusalem, my manner of life was that according to the straightest sect of our religion I lived a Pharisee—as know all the Jews who have known me from the beginning, if they would testify. And now I stand to be judged for the hope of God's promise made to our fathers; unto which promise our twelve tribes, earnestly serving night and day, hope to come. It is about this hope, O King, that I am under indictment by Jews. Why do you think it unbelievable that God raises the dead?

781.

Voted Death.

For I truly thought within myself that my duty was to do many things contrary to the name of Jesus the Nazarene; which things I also did in Jerusalem. And having received authority from the chief priests, I shut up in prison many of the saints; and

when they were put to death, I gave my vote against them. And punishing them frequently throughout all the synagogues, I compelled them to blaspheme; and being exceedingly mad against them, I persecuted them—even to foreign cities.

782.

Struck Down.

While engaged in these things, I journeyed to Damascus with authority and commission from the chief priests. And at midday, O King, I saw on the way a light from heaven above the brightness of the sun shining round about me and about those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.

783.

Commissioned.

Then I said, Who are you, Lord? And the Lord said, I am Jesus whom you are persecuting. But arise and stand on your feet, for I have appeared unto you for this purpose to make you a minister and witness to having seen me and to the things which I shall show you. I will deliver you from the people and from the Gentiles, unto whom I send you to open their eyes and turn them from darkness unto light and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them who are sanctified by faith in me.

784.

Obedient.

From that place, O King Agrippa, I was not disobedient to the heavenly vision, but I preached first to those in Damascus, and then also in Jerusalem, and to all the country of the Jews, and to the Gentiles that they should repent and turn to God and do works worthy of repentance.

785.

Not Different.

Because of these things, the Jews seized me in the temple and tried to kill me. Having, therefore, obtained the help which is from God. I stand until this day testifying both to the small and to the great; saying nothing else except what Moses, and the proph-

ets predicted—that Christ would be a sufferer and the first of a resurrection from the dead, and would show light both to the people and to the Gentiles.

786.

Not Mad.

Now as he spoke these things in his defense, Festus said with a loud voice, Paul, you are mad. Much learning is turning you to madness. But Paul said, I am not mad, most noble Festus, but I utter words of truth and sound mind. For the king, to whom I speak freely, knows about these things. I am persuaded that none of these things has escaped his notice for this did not happen in a corner.

787.

Little or Much.

King Agrippa, do you believe the prophets? I know you believe. But Agrippa said to Paul, You are persuading to make a christian of me with little effort. And Paul said, I could pray to God that whether with little or with much, not only you, but all who hear me would become this day such as I am—except these bonds.

788.

To Caesar.

Then the king arose, also the governor and Bernice, and those who sat with them; and having withdrawn, they spoke with one another, saying, This man has done nothing worthy of death or of bonds. And Agrippa said to Festus, This man could have been set at liberty if he had not appealed to Caesar.

789.

Off for Rome.

And when it had been decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion named Julius, of an imperial regiment; embarking in a ship of Adramyttium that was about to sail to places on the coast of Asia, we put to sea. Aristarchus, a Macedonian of Thessalonica, was with us. On the following day we landed at Sidon, and Julius treated Paul kindly and gave him permission to go to friends and to receive attention.

790

Came to Myra.

Putting to sea from thence we sailed under the protecting coast of Cyprus—since the winds were

147

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against us. Then having sailed the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia. There the centurion found an Alexandrian ship bound for Italy, and put us on it.

791.

Difficulty.

Sailing slowly for many days, we came opposite Cnidus with difficulty. There the wind repelled us and we sailed under the shelter of Crete opposite Salome; and passing it with difficulty, we reached a place called Fair Havens near which was the town of Lasea.

792.

Warned.

As much time had gone by and it was already past the autumn Fast season, sailing was now unsafe so Paul warned them saying, Men, I see that the voyage will be with injury and much loss, not only of the cargo and of the ship but also of our lives. But the centurion was more persuaded by the pilot and the ship-master than by what Paul said; and as the harbor was not well-situated to winter in, the majority favored setting sail from thence to try to reach and winter in Phoenix—a harbor of Crete, facing southwest and northwest.

793.

Softly.

And as the south wind blew softly, thinking they could attain their objective, they weighed anchor and sailed along close to Crete. But not long after, there arose against her a tempestuous wind called Euroclydon; and when the ship was caught and unable to withstand the wind, we gave up and were borne on.

794.

Lifeboat.

Running under the shelter of an island called Cauda, with great difficulty we got control of the lifeboat and lifted it aboard. Then, using ropes, they undergirded the ship. And fearing that the ship would ground on the sandbars, they lowered the sail and were borne on.

795.

Hope Gone.

But as we were greatly tossed by the tempest, by the following day they were throwing out the cargo; and, on the third day, they

threw out by hand the equipment of the ship. Then, as neither sun nor stars appeared for many days and no small tempest lay upon us all hope of our being saved was finally taken away.

796.

Angel.

And when they had been long without food, Paul stood up in the midst of them, and said, Men, you should have listened to me and not have set sail from Crete and suffered this injury and loss. But now I exhort you to be cheerful. There shall be no loss of life among you, but only loss of the ship. For there stood by me this night, an angel of the Lord to whom I belong and whom I serve, and he said, Fear not, Paul, for you must stand before Caesar; and, behold, God has given you all those who are sailing with you. Therefore, be cheerful, men; for I believe God and that it shall be as I have been told. But we must be cast upon some island.

797.

Land Was Near.

When the fourteenth night had come and we were driven up and down in the Adriatic Sea, about midnight the sailors thought that land was near them. So they sounded and found twenty fathoms, and having gone a little farther, they sounded again and found fifteen fathoms. Then, fearing that we should be stranded upon the rocks, they threw out four anchors from the stern and prayed for daybreak.

798.

Pretense.

But the sailors were trying to escape from the ship and were letting down the boat into the sea under the pretense that they would lay out anchors from the bow. So Paul said to the centurion and to the soldiers, You cannot be saved unless these remain on the ship. Then the soldiers cut the ropes of the boat and let her fall away.

799.

Food.

While waiting for daybreak, Paul urged all to take food, saying, Today is the fourteenth day that you have waited and fasted and taken nothing. Therefore, I

urge you to take food because this is for your safety. For not a hair shall perish from the head of any one of you.

800.

Thanks.

And having said these things, he took bread and gave thanks to God in the presence of all; and having broken it, he began to eat. Then they all became cheerful and took food. And in all, there were about seventy-six of us on the ship.

801.

Landing.

When they had eaten enough, they lightened the ship by throwing the grain into the sea. And when it was day, they did not recognize the land; but they noticed an inlet having a beach upon which they determined, if possible, to run the ship safely aground. So cutting away the anchors, they let them fall into the sea. At the same time, they unfasted the bands of the rudders, raised the foresail to the wind, and headed for the beach.

802.

Kill Them.

But coming to a place where two seas met, they ran the ship aground; and the bow struck and remained immovable, but the stern was broken by the violence. The soldiers proposed to kill the prisoners lest any one of them should swim out and escape. But the centurion, wishing to save Paul, kept them from their purpose, and ordered those who could swim to throw themselves off first and go to land, while the rest should follow, some on boards and others on various things from the ship. And so it was that they all got safely to land.

803.

Malta, Viper.

When we were safe, we learned that the island was called Melita. The barbarians received us and showed remarkable kindness. Because of the rain falling upon us, and the cold, they built a fire and welcomed all of us. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out of the heat and fastened on his hand. And when the barbarians saw the creature hanging from his hand, they said to one another, This man is undoubtedly a murderer. Although

he has escaped the sea, justice does not permit him to live.

804. Change Minds.

However, he shook off the creature into the fire and suffered no harm. But they were expecting him to become inflamed or suddenly fall down dead. Then, having waited a considerable time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

805. Publius.

Among the things around that place were estates belonging to Publius the chief of the island. He received us graciously and entertained us as guests for three days. And the father of Publius lay in distress with fever and dysentery. Paul came into him and offered prayer and laid hands upon him and healed him.

806. Sick.

When this was done, the other sick people of the island came and were healed. They also honored us with many honors and supplied all our needs when we put to sea. Then three months later, we set sail in a ship of Alexandria that had wintered in the island and whose sign was Castor and Pollux.

807. Sailing.

Having landed at Syracuse, we remained three days, and from there we coasted around and came to Rhegium, and after one day the south wind blew so we came on the second day to Puteoli, where we found brethren and were entreated by them to remain seven days, and so we came to Rome.

808. Met.

The brethren there had heard about our affairs and came as far as Appius' Forum and Three Taverns to meet us. When Paul saw them, he thanked God and took courage. And when we had come to Rome, Paul was allowed to stay by himself with the soldier who guarded him.

809. Not GUILTY.

After three days, Paul called together the leading Jews, and when they had come together, he said to them, Men and brethren, although I have done nothing against the people or the customs

of the fathers, I was delivered a prisoner from Jerusalem into the hands of the Romans. When they had examined me carefully, they wished to set me at liberty since there was no reason to put me to death. But as the Jews spoke against it, I was compelled to appeal to Caesar—though I have no charge to bring against my nation.

810.

No Report.

For this reason, I requested to see and to speak with you for it is on account of Israel's hope that I am bound by this chain. They said to him, We have neither received letters from Judea concerning you, nor has any one of the brethren come and reported or spoken evil about you. But we deem it fitting to hear from you what you think, for in regard to this sect, we know that it is everywhere spoken against. Then having appointed for him a day, many came to him at his lodging-place. To them, from morning until evening, with full testimony, he set forth the kingdom of God, and persuaded them concerning Jesus both from the law of Moses and from the prophets. Some believed the things spoken, but some did not believe.

811.

Rebuked.

Thus, being in disagreement with one another, they were leaving when Paul spoke one last word:—The Holy Spirit spoke correctly to your fathers through Isaiah the prophet, saying: Go to this people and say, By hearing you shall hear and not understand; and seeing you shall see but not perceive. For the heart of this people has become dull, and with their ears they hear with difficulty, and their eyes have they closed, lest they should see with their eyes, and should hear with their ears and should understand with the heart, and should turn and I cure them. Therefore, let it be a matter of knowledge to you that this salvation of God has been sent to the Gentiles; and they will hear.

812.

Two Years.

So Paul stayed two whole years

in his rented lodging and received all who came to him; preaching

the kingdom of God and teaching the things concerning the Lord Jesus Christ with boldness and unhindered.

ROMANS

813.

Greetings.

Paul, a bonds slave of Jesus Christ; called an apostle; separated unto the gospel of God, which he announced beforehand through his prophets in the holy scriptures concerning his son, who was born of the seed of David according to the flesh; shown to be the Son of God in power according to the Spirit of holiness by resurrection from the dead; even Jesus Christ our Lord, through whom we have received grace and apostleship unto obedience of faith among all nations for his name's sake. Among whom you are also the called of Jesus Christ. To all who are in Rome, beloved of God, called to be saints; grace be unto you and peace from God our Father and from the Lord Jesus Christ.

814.

Praying.

First, I thank my God through Jesus Christ concerning all of you because your faith is spoken of in the whole world. For my witness is God, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you in my prayers; always beseeching for a proper time when I may be prospered by the will of God to come to you.

815.

Encourage.

For I long to see you that I may give you some spiritual gift to strengthen you; in other words, while among you, to be encouraged through one another's faith—both yours and mine. Brethren, I wish you to know that many times I purposed to come to you, that I might have some fruit among you as among the other Gentiles, but so far I have been prevented.

816.

Power.

For to Greeks and barbarians, to wise and unwise, I am a debtor; and so, as far as I am able, I am ready to preach the gospel also to you who are in

Rome. For I am not ashamed of the gospel because it is the power of God unto salvation to everyone who believes; to the Jew first and then to the Greek. For in it; God's righteousness is revealed from faith unto faith; as it is written. The righteous shall live in faith.

817.

No Excuse.

For the anger of God is revealed from heaven against all irreverence and unrighteousness of men who obstruct the truth by unrighteousness. For what is known of God is manifested among them; since God has laid it open before them. And from the creation of the world the invisible things of him—even his everlasting power and God-nature—are clearly seen and made known by his works, so that they are without excuse.

818.

Darkened.

For though they knew God, they have not glorified him as God nor given thanks; but they became foolish in their speculations, and their heart being void of understanding was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man, and of birds, and of four-footed beasts, and of creeping things.

819.

Exchanged.

Wherefore, because of the cravings of their hearts, God gave them over to uncleanness and to the dishonoring of their bodies among them. And these exchanged the truth of God for a lie and worshiped and served the creature more than the Creator, who is blessed forever. Amen.

820.

Monstrosity.

For this reason God delivered them up to dishonorable passions. For their females exchanged the natural use for that which is against nature; and in like manner also the males, leaving the

natural use of the female, were inflamed in their lust for one another, males with males, working the monstrosity, and receiving in themselves the ghostly-wages which was due their error.

821. Reprobate.

And as they gave no consideration to having God in their field of research, God gave them over to a reprobate mind to do those things which are not becoming; being filled with all injustices, wickedness, greediness, injuriousness, full of envy, murder, strife, deceit, evil-nature, whisperers, backbiters, hateful to God, insulting, arrogant, empty pretenders, inventors of evil, disobedient to parents, stupid, not to be trusted, without natural affection, unmerciful. These know the ordinance of God and that they who practice such things are worthy of death, yet they not only do them but they delight in approving those who practice them.

822. Inexcusable.

Wherefore, you are inexcusable, O man, whoever you are, who condemns. For in what you condemn in another you condemn yourself, for you who condemn, practice the same things. And we know that the judgment of God is according to truth against those who practice such things.

823. Escape.

O man, you who condemns those who practice such things as you yourself practice, do you think that you will escape the judgment of God? Or do you despise the riches of his goodness, and forbearance, and undying interest; not knowing that the goodness of God leads you to repentance? But according to your hardness, and impenitent heart you are treasuring up anger for yourself in a day of anger and revelation of the righteous judgment of God, who will render to each one according to his works.

824. Honor and Glory.

Eternal life will come to those who by perseverance and good work, seek for glory and honor, and incorruptibility. But to them who are of strife, and disobedi-

ent to the truth, but obedient to injustice, there shall be anger and raging. Affliction, and anguish shall be upon every soul of man who works out that which is evil; upon the Jew first and also upon the Greek. But glory, honor, and peace to everyone who works good; to the Jew first, and also to the Greek.

825. Equal.

For there is no acceptance of outward appearance with God, for as many have sinned without the law shall also perish without the law, and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are righteous before God, but the doers of the law shall be accounted righteous.

826. By Nature.

For whenever the Gentiles who have not a law do by nature the things of the law, these not having a law are a law unto themselves; they show the work of the law written in their hearts; their conscience also bearing witness, and their reasonings between one another bringing accusations or making excuse, in the day when God shall judge the secrets of men through Jesus Christ according to my gospel.

827. Inconsistency.

If you are called a Jew, and rest on law, and boast in God and know his will, and being instructed out of the law you test the things that differ; you have been convinced that you are a guide of the blind, a teacher of babes, and that you have the form of knowledge and truth in the law, then therefore, while teaching another, do you teach yourself? You who teach not to steal, do you steal? You who say not to commit adultery? Do you detest idols and at the same time profane sacred things? Do you boast in law, and yet through transgression of the law dishonor God? Even as it has been written, the name of God is blasphemed among the Gentiles because of your example.

828. Nature.

For circumcision indeed, profits, if you keep the law, but if you

are a transgressor of the law, your circumcision has become uncircumcision. If, therefore, the uncircumcision keeps the things deemed right by the law, shall not his uncircumcision be considered as circumcision? And will not the uncircumcision which by nature fulfills the law, condemn you who although you possess both scripture and circumcision, are a transgressor of law?

829.

Real Jew.

For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in spirit, not in letter, whose praise is not of man, but of God.

830.

Advantage.

What is the advantage, then of the Jew, or what profit of circumcision? Much, in every way. In the first place, they were intrusted with the words of God. For what if some did not believe? Will their unfaithfulness make God's faithfulness void? Let it not be so. Let God be true, even if every man is a liar; even as it is written. That thou mayest be justified in thy sayings and mayest overcome when thou judgest.

831.

Human Reasoning.

Then if our unrighteousness makes the righteousness of God conspicuous, what shall we say? Speaking as a man, is God unjust when inflicting punishment? Let it not be so, for in that case how should God judge the world? For if the truth of God, through my falsehood, has abounded unto his glory, why am I any longer judged a sinner? And why not say let us do evil that good may come? Some wickedly report that we do teach this. Condemnation of them is just.

832.

All Sinners.

What then, are we better than they? Not at all. For we have previously charged all, both Jews and Greeks, as being under sin; as it is written. There is none righteous, no, not one. No one understands! No one seeks God. All have turned aside, and have

become unprofitable together. No one is practicing the useful life; no, not even one. Their throat is an open sepulcher; with their tongues they have used deceit, the poison of the viper is under their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; the way of peace they have not known. There is no fear of God before their eyes.

833.

Law.

Now we know that whatever the law says, it says to them under the law; in order that every mouth may be stopped and all the world become guilty before God; because by the works of law, no flesh shall be justified in his sight; for the law simply brings knowledge of sin.

834.

Grace.

But now, apart from the law, a righteousness of God has been manifested; being witnessed by the law and the prophets; even a righteousness of God through faith in Jesus Christ, to all who believe, for there is no distinction. For all have sinned, and are failing to reach the glory of God. But by his grace they are freely justified through the redemption that is in Christ Jesus; whom God set forth as an atonement through faith in his blood; to show his righteousness by the forgiveness of sins already committed, and also through the forbearance of God to show his righteousness in the present time, namely, that he himself is righteous in declaring righteous him who has faith in Jesus.

835.

God of All.

Therefore, what becomes of boasting? It is shut out. Through what law is it shut out? Is it shut out only by the law of works? No, it is shut out by the law of faith. We conclude, therefore, that a man is justified by faith apart from works of law. Is he God of the Jews only? Is he not also God of the Gentiles? Yes, of the Gentiles also. For there is one God who will justify the circumcision by faith, and also the uncircumcision by faith. Do we, then, make law void through

836.

Abraham.

Then what shall we say about Abraham our flesh-forefather? If Abraham was justified by works, he has a boast to make, but not before God, for what does the scripture say? It says that Abraham believed God and it was counted to him for righteousness. To the one who works the reward is not counted as a favor, but as a debt, but to him who does not work, yet believes on him who justifies the ungodly, his faith is counted for righteousness; even as David mentions the blessedness of the man to whom God imputes righteousness apart from works.

837.

Faith.

David says, Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man whose sin the Lord will not count. Is this blessing on the circumcision only, or also on the uncircumcision? We say that faith was counted unto Abraham for righteousness. Then how was it counted? In circumcision or uncircumcision? Not in circumcision, but in uncircumcision. And he received circumcision as a sign; a seal of the righteousness of faith which he had while in uncircumcision; that he might be the father of all uncircumcised believers; in order that righteousness might be counted to them. And he became a father of circumcision to them who are not of circumcision only, but who also walk in the steps of faith of our father Abraham which he had while he was yet in uncircumcision.

838.

Not By Law.

For the promise to Abraham, that he should be the heir of a world, was not to him, or to his seed, through law, but through a righteousness of faith. For if they who are of law are heirs, then faith is made vain, and the promise is nullified. The law works wrath, but where there is no law, there is no transgression.

839.

By Faith.

For this reason, it is of faith, in order that it may be according

to grace, so the promise may be sure to all the seed; not just to the person who is of the law, but also to the one who has the faith of Abraham who is the father of us all in the sight of God who makes the dead alive, and who speaks of non-existent things as it is written, I have made thee a father of many nations.

840.

Strong Faith.

Hoping against hope, he believed that he might become the father of many nations, in accordance with the promise, So shall thy seed be. He was not weak in faith, and although about 100 years old, he did not consider his body as dead, nor that Sarah's womb was dead. He did not through unbelief, dispute the promise of God. But being clothed with faith, he gave glory to God, and was fully persuaded that he who gave the promise was able to fulfill it. For this reason it was counted to him for righteousness.

841.

Our Sakes.

That it was counted to him, was not written for his sake only, but also for our sakes to whom it will be counted; even to them who believe on him who, from the dead, raised Jesus our Lord, who was delivered for our transgressions and raised for our justification.

842.

Door of Faith.

Therefore being justified by faith, we may have peace with God through our Lord Jesus Christ, through whom also we have had access by faith to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we rejoice in afflictions, knowing that the afflictions produces endurance, and endurance brings approval, and approval brings hope, and hope does not bring shame, because the love of God has been poured out in our hearts through the Holy Spirit which was given to us.

843.

Dying For.

Furthermore, at the proper time, and while we were still weak, Christ died for the un-

godly. One will hardly die on behalf of one who is what he ought to be, yet someone might dare to die for an excellent person, but God shows his own love to us because while we were still sinners, Christ died on our behalf.

844.

Reconciled.

Much more then, if we are justified in his blood, we shall through him be saved from wrath. For if while we were sinners we were reconciled to God through the death of his son, much more then, being reconciled, we shall be saved in his life, and not only that but we also glory in God through our Lord Jesus Christ, by whom we have now received reconciliation.

845.

Death By One.

Therefore, as through one man sin entered into the world; then death came because of sin; so death came upon all men because all have sinned. It is true, indeed, that sin was in the world before the law, yet sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses; even over those who had not sinned like the transgression of Adam, who is the type of the coming one.

846.

Grace Greater.

But the transgression is not like the gift of grace. For if many died through the offense of one, much more did the grace of God and the gift of grace of the one man Jesus Christ abound to the many. For the judgement upon one led to condemnation, but the free gift in the midst of many transgressions, leads to justification.

847.

Through One.

For if through the transgression of the one, death reigned through the one, much more shall they reign in life; even they who receive the abundance of grace and the gift of righteousness through the one Jesus Christ. Then, therefore, as through the fall of one, it came upon all men unto condemnation, so also through the righteousness of one, it came upon all men unto justifi-

cation of life. For as through disobedience of one man, the many were made sinners, so also through the obedience of the one shall many be made righteous. Then the law entered, in order that the offense might be made more evident, but where the offense abounded, grace did much more exceedingly abound so that as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

848.

Baptism.

Then what shall we say? Shall we remain in sin in order that grace may abound? Let it not be. How shall they who died to sin still live in it? Don't you know that as many of us as were baptized into Christ Jesus, were baptized into his death? We were, therefore, buried with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have been united together, in the likeness of his death, so shall we also be in the resurrection. This we know that our old man was crucified with him, that the body of sin might be made powerless, in order that we should no longer serve sin. For when one has died, he has been freed from the dominion of sin.

849.

No More Death.

For if we have died with Christ, we believe that we shall also live with him. We know that Christ having been raised from the dead, dies no more for death no longer has dominion over him. For he died; died once for all to sin. Now he lives; lives to God. Then, in like manner, consider yourselves indeed dead to sin but alive unto God through Christ Jesus.

850.

Dead But Alive.

Then, do not let sin reign as king over your mortal body to make you obey its desires. Neither present your members to sin as instruments of unrighteousness but present yourselves to God as being alive from the dead, and your members as weapons of righteousness for God. Then sin

will not have dominion over you; for you are not under law but under grace.

851.

Slaves.

What then, shall we sin because we are not under law, but under grace? Let it not be. Don't you know that to whom you present yourselves as slaves to obey, his slaves you are, whom you obey; whether of sin unto death, or obedience unto righteousness. But thank God, that whereas you were slaves of sin, you have obeyed from the heart that form of teaching into which you were delivered, and being made free from sin, you became servants of righteousness. I speak as a man because of the weakness of your flesh.

852.

What Fruit.

For as you present your members as slaves to uncleanness, and to lawlessness which increases to more lawlessness, so now present your members as slaves to righteousness which increases to more reverent holiness. Righteousness had no bonds upon you when you were slaves of sin. What fruit did you have at that time from the things of which you are now ashamed? For the end of those things is death.

853.

Wages.

But now, having been made free from sin, and having become slaves to God, you have your fruit unto reverent holiness, and in the end, eternal life. For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ, our Lord.

854.

Law.

Brethren, I am speaking to them who know law; then don't you know that the law has dominion over the man as long as he is living? For the married woman has been bound by the law to the living husband; but if the man is dead, she is freed from the law of the husband. But if she becomes married to another man while the husband lives, she shall be called an adulteress, but if her husband has died, she is released from the law, and is not an adulteress when joined to another man.

155

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855.

Newness.

So, then, my brethren, you also became dead to the law through the body of Christ, that you may be married to another; even to him who was raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the passions of sins which were through the law worked in our members to bring forth fruit unto death, but now we have been delivered from the law and have died to that in which we were held; so that we may serve in newness of spirit, and not in oldness of letter.

856.

Craving.

What then, shall we say? Is the law sin? Let it not be, for I should not have known sin except through law; for I would not have known abnormal craving if the law had not said, You shall not have abnormal cravings. But sin, making a starting place through the commandment, wrought in me all abnormal cravings. For without law, sin is dead.

857.

I Died.

Once, without law, I was alive, but when the commandment came sin became alive and I died, and the commandment which was for life was found to be death for me. Sin-starting from the commandment, by it deceived and slew me. So both law and commandment are holy, just and good.

858.

Immeasurable.

Then, did the good become death for me? Let no such thinking get a start. It was sin that became death; even working death to me through the good—so that it might be recognized, and might, through the commandment, stand out in its immeasurable sinfulness.

859.

Inconsistency.

We know that the law is spiritual, but I am of the flesh, and sold under sin. I do not understand what I am doing. I practice what I don't want to, and hate what I do. But if I do what I don't want to do, then I agree with the law, that it is good. Then it is not my real self that is doing this, but sin that dwells in me.

860. Sin's Mastery.

For I know that no good dwells in me; that is, in my flesh. To will, is, indeed, present with me, but to work out the beautiful is not. I don't do the good I wish to do, but I practice the evil that I don't want to practice.

But if I do what I don't want to do, I am no longer doing it, but sin that dwells in me.

861. Two Natures.

I find, then, the established custom in me that while wishing to do good, evil is present; but I delight in the law of God according to the inward man. However, I see another law in my members warring against the law of my mind, and leading me captive in the law of sin that is in my members. Wretched man that I am, who shall deliver me from this body of death? I give thanks to God through our Lord Jesus Christ. I myself, therefore, in mind serve God, but in the flesh I serve the law of sin.

862. Flesh and Spirit.

There is, therefore, now, no condemnation to them who are in Christ Jesus, for the law of the spirit of life in Christ Jesus has set you free from the law of sin and death. For what the law could not do because it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, so that the ordinance of the law might be fulfilled in us, who walk not according to flesh, but according to spirit. For they who are according to the flesh, think of the things of the flesh; but those who are according to the spirit, think of the things of the spirit.

863. Death and Life.

Then to be fleshly minded is death, but to be spiritually minded is life and peace, because the mind of the flesh, is enmity to God; it is not subject to the law of God; neither can it be. They then who are in the flesh cannot be pleasing to God. But you are not in flesh, but in spirit, if the spirit of God dwells in you. But if anyone has not the spirit of Christ, he is none of

his. Yet if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him who raised Jesus from the dead dwell in you, he who raised Christ Jesus from the dead will also make alive your mortal bodies through his spirit which dwells in you.

864. Near Death.

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you are at the point of death. But if, by the spirit you put to death the practices of the body you shall live. For as many as are led by the spirit of God, these are sons of God.

865. Joint Heirs.

For you have not again received the spirit of slavery to fear, but you have received the spirit of adoption by which we cry, Abba, Father. Then the spirit, itself, bears witness with our spirit that we are children of God. If children, then heirs; heirs, indeed, of God, and joint heirs with Christ, if we truly suffer together in order that we may also be glorified together.

866. Free At Last.

For I reckon that the sufferings of the present time are not worthy to be compared with the glory that is destined to be revealed to us. For the never-ceasing expectation of the creation waits for the revealing of the sons of God. For the creation was subjected to frailty, not by its own choice, but through him who subjected it to an expectation that the creation itself shall be set free from the slavery of decay, and be brought into the glorious liberty of the sons of God.

867. Groaning Creation.

For we know that the whole creation groans and agonizes together until now. And not only is this true, but we ourselves who through the Spirit have the foretaste of coming glory; even we groan within ourselves as we wait the adoption and redemption of our body. Truly by hope we have been saved. But hope that is seen is not a hope. Why does

anyone hope for what he sees? But if we hope for what we do not see, then we wait patiently for it.

868. Spirit.

And in like manner the Spirit also helps our weakness. For we know not what we should pray for as we ought, but the Spirit himself intercede with sighings that are unutterable. And he who searches the hearts, knows what is the mind of the Spirit, because he intercedes for the saints according to the will of God.

869. No Defeat.

Furthermore, we know that God works everything together for good for them who love God and are called according to a plan. Because whom he foreknew, he beforehand marked out the boundaries for them to be conformed to the image of his son; that he might be the first-born among many brethren. Those whom he set boundaries for he also called, and those he called, these he also justified; those he justified, these he also glorified.

870. Protector.

Then what shall we say to these things? If God is for us, who is against us? He who spared not even his own son, but delivered him on behalf of all of us, how shall he do otherwise than with him graciously give us all things?

871. He Intercedes.

Who will bring accusations against God's elect? It is God who justifies. Who is it who is condemning? Christ Jesus is the one who died; or rather the one who has risen from the dead, and who is at the right hand of God, and who intercedes for us.

872. Conquerors.

Who shall separate us from the love of Christ? Shall pressure or narrow confinement or persecution or hunger or nakedness or danger or the sword? Even as it is written, For thy sake we are killed all the day; we are counted as sheep for slaughter. But in all these things we are more than conquerors through him who loved us.

873. Secure.

For I am persuaded that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

874. Great Yearnings.

I speak the truth in Christ; I am not deceiving; my conscience bears me testimony in the Holy Spirit, that I have great grief and unceasing sorrow in my heart. I could even pray for myself to be accursed from Christ on behalf of my brethren; my kinsmen according to flesh; they who are Israelites; to whom belongs the sonship-adoption, and the glory, and the covenants, and the giving of the religious services, and the promises; of whom are the fathers and from whom, according to the flesh, came Christ who is over all, and blessed of God forever. Amen.

875. True Israel.

But the situation is not such that God's word has failed; for not all of them who are of Israel are real Israelites, neither because they are seed of Abraham are they all children, but in Isaac shall thy seed be called.

876. Flesh Impotent.

It amounts to this, that the children of the flesh are not the children of God, but the children of the promise are counted as seed. For the word of the promise was as follows: At the proper time I will come and Sarah shall have a son.

877. Twins.

And not only this, but Rebecca also having conceived by one, even our father Isaac, it was said to her, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau I hated. This was before the children were born or had done anything good or bad; that the purpose of God according to election might stand; not of works, but of him who calls.

878. God's Right.

Then what shall we say? Is there unrighteousness with God? Let it not be. For he said to Moses, I will have mercy on whom I choose to show pity. So then it is not of him who wills nor of him who runs, but of the mercy showing God.

879. Pharaoh.

For the scripture says to Pharaoh, For this identical purpose did I raise you up that I might show in you my power, and that my name might be published in all the earth. Therefore, he shows mercy on whom he will, and hardens whom he will.

880. Potter.

Therefore, you will say to me, Why does he still find fault? Who can resist his will? No, O man, the important question, is who are you to give an answer back to God? Shall the thing formed say to him who formed it. Why have you made me thus? Has not the potter power over the clay to make, from the same lump, one vessel for honor and another for dishonor?

881. Sovereignty.

What if God who is ready to show anger and to make known his power, exercised much long suffering toward vessels of anger fitted for destruction, and did this in order that he might make known the riches of his glory upon vessels of mercy which he beforehand prepared for glory and whom he called not only us from the Jews but also from the Gentiles.

882. Called.

Even as he also says in Hosea, They who are not my people, I will call my people, and she who was not beloved, I will call beloved, and it shall come to pass in the place where it was said to them, You were not my people, then they shall be called sons of the living God.

883. Remnant.

Then Isaiah cries out concerning Israel, Even if the number of the sons of Israel is as the sand of the sea, it is the remnant that shall be saved, for the Lord will

fulfill and cut short his work on the earth even as Isaiah predicted, If the Lord of Sabaoth had not left us a seed we would become as Sodom and been made like Gomorrah.

884. Flesh.

Then what shall we say? Shall we say that Gentiles who did not pursue righteousness have attained righteousness, even the righteousness which is of faith, but that Israel, pursuing a law of righteousness, failed even to arrive at law. And why was this so? It was so because they sought it not by faith, but by works. They stumbled at the stone of stumbling; even as it is written, Behold I lay in Zion a stone of stumbling and a rock of offense, and whoever believes on him shall not be ashamed.

885. Ignorant.

Truly brethren, my heart's desire and prayer to God for them is that they may be saved. For I bear them testimony that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they have not submitted themselves to the righteousness of God.

886. End of Law.

Now Christ is the end of the law for righteousness for everyone who believes. For Moses writes that the man who does the righteousness which is of the law, shall live in it. But the righteousness which is of faith speaks as follows: Do not say in your heart, Who shall ascend into the heaven; that is, to bring Christ down; or, Who will go down into the depths; that is, to bring Christ up from the dead.

887. Confession.

But what does it say? It says the word is near to you; even in your mouth and in your heart; that is, the word of faith which we preach. Because if you will confess with your mouth that Jesus is Lord, and will believe in your heart that God has raised him from the dead, you shall be saved. For the heart believes unto righteousness, and with the mouth confession is made unto salvation. So the scripture says,

888. Missions.

For there is no distinction between Jew and Greek; for the same Lord is over all, and rich unto all who call upon him. For everyone who calls upon the name of the Lord shall be saved. But how shall they call to him upon whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Even as it is written, How beautiful are the feet of them who proclaim good tidings.

889. By Hearing.

But they did not all hearken to the good tidings, for Isaiah says, Lord who has believed what they heard from us? So then faith comes from what is heard; hearing comes through the word of Christ.

890. World-Wide.

But I say, have they not heard? Indeed they have; their sound went forth into all the earth, and their words to the end of the world. Again I say, did not Israel know? In the first place, Moses says, I will provoke you to zeal by that which is no nation, and by a foolish nation I will excite you to anger.

891. Contradicting.

Then Isaiah is very bold and says, I was found by them who did not seek me; I became manifest to them who did not ask about me. But to Israel he says, All day long I have stretched out my hands to a disobedient and contradicting people.

892. Not Cast Away.

I say then, did God cast away his people? Don't let such thoughts arise. For I am an Israelite of the seed of Abraham and of the tribe of Benjamin. God did not cast away his people whom he fore knew.

893. Elijah.

Don't you know what the scripture says in speaking about Elijah; how he complains to God against Israel saying, Lord, they have killed your prophets; they have dug down your altars;

and I alone am left, but they are seeking my life.

894. Seven Thousand.

What was the divine answer to him? It was this. I have reserved for myself seven thousand men who have not bowed the knee to Baal. Even so, at the present time, there is a remnant in keeping with election of grace. If by grace, then it is no more of works; else grace is no longer grace.

895. Stupor.

Then, what follows? It follows that what Israel seeks for he did not obtain, but the election obtained it, and the rest were hardened. Even as it is written, God gave them a spirit of stupor, and eyes that did not see and ears that did not hear, even unto this day.

896. Retribution.

And David says, Let their feasting be a snare, and a trap, and a stumbling-block, and a retribution unto them. Let their eyes be darkened that they may not see, and let them bow down their backs forever.

897. Gentiles.

Now I ask, did they stumble in order that they might fall? God forbid, for by their fall salvation has come to the Gentiles to stir them (Israel) to zeal. If then their fall is the riches of the world, and their estate be the riches of the Gentiles, how much more shall their fullness be?

898. To Stir.

Now I am speaking to you Gentiles. Inasmuch as I am an apostle of the Gentiles, I glorify my ministry, so that I may excite to zeal those of my own flesh, and save some of them. If their casting away be reconciliation of the world, what shall the receiving of them be, but life from the dead?

899. Grafted.

If what you begin with is holy, then the bulk of it is holy; if the root is holy, so also are the branches. If some of the branches are broken off, and you being a wild olive, were grafted in among them, and made partaker of the fatness of the root of the olive, then do not boast of the branches.

But if you boast, remember that you do not bear the root, but the root bears you.

900.

Danger.

You will say then, that the branches are broken off that I might be grafted in. Well, they were broken off because of unbelief; you are standing because of faith. Yet do not be high minded, but fear, for if God spared not the natural branches, neither will he spare you. Behold then, the goodness and severity of God; severity toward them who fell, but the goodness of God toward you, if you continue in his goodness. Otherwise, you also shall be cut off.

901.

Able.

Moreover, these shall be grafted if they do not continue in unbelief; for God is able to graft them in again. If you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a good olive tree; how much more shall these who are natural be grafted into their own olive tree?

902.

All Israel.

Brethren, I do not want you to be ignorant of this mystery, lest you should think too much of yourselves, namely, the mystery that hardness in part has come upon Israel, until the fullness of the Gentiles has come in. So then all Israel shall be saved. Even as it is written, There shall come out of Zion the deliverer; he shall turn away ungodliness from Jacob; for this is the covenant from me to them, when I take away their sins.

903.

Solicitude.

From the gospel viewpoint they are enemies on your behalf, but from the point of view of God's choice, they are beloved for the sake of the forefathers. For the gifts and calling of God are based in changeless solicitude. In times past, you did not believe in God, but now through their unbelief you have obtained mercy. In like manner, these have not yet believed, at the time when you are receiving mercy. So they too may now receive mercy. For God

has shut up together all those in unbelief in order that he may have mercy.

904.

Unsearchable.

O the depth of the riches and wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who has known the mind of the Lord, or who has been his counsellor, or who has first given to him, and a recompense shall be made in return. For of him, and through him and for him are all things. Unto him be glory throughout the ages. Amen.

905.

The Body.

I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be you transformed by the renewing of the mind, that you may prove what the will of God is; for it is good and pleasing and perfect.

906.

Humble.

For through the grace that was given unto me, I charge everyone who is among you not to think of himself more highly than he ought to think, but to think modestly—according as God has divided to each a measure of faith.

907.

Unity.

For as in one body we have many members, yet all of the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another.

908.

Gifts.

But having gifts differing, according to the grace given us, let prophetic power be used according to the degree of faith; let serving power be used in service; teaching power in teaching; exhorting power in exhortation. Let the giver do it in simplicity; let the one ruling be diligent; and let one show mercy in cheerfulness.

909.

Take Lead.

Let love be genuine; abhor evil; cling to the good; be affectionate in your brotherly love for one another; take the lead in honoring one another; do not let zeal slacken; be fervent in spirit; serve the

Lord; rejoice in hope; be patient in affliction; persistent in prayer.

910.

Virtues.

Share in the needs of the saints; make hospitality a practice; bless the persecutors; bless and do not curse. Rejoice with them who rejoice; weep with them who weep; give uniform consideration to one another; be not high-minded but adjust yourself to the lowly; do not become wise by using yourself as a measuringstick; let no one repay evil for evil but take thought for what is beautiful in the sight of all men. If possible, do all within your power to live peaceably with all men.

911.

Vengeance.

Beloved, never take vengeance yourselves but give space to anger, for it is written, Vengeance is mine, I will repay, says the Lord. But if your enemy hunger, feed him carefully, and if he thirst, give him drink, for in doing this you will heap burning coals upon his head. Be not overcome by evil, but overcome evil with good.

912.

Authority.

Let every soul be subject to powers above him for there is no power except from God, and power essences are ordained of God. So then, whosoever resists authority, is resisting the appointments of God, and those resisting shall receive judgment to themselves. For rulers are no cause for alarm to good works. but to evil.

913.

Advantage.

If you would not fear the authority, do good, and you shall have praise therefrom. Being a servant of God is to your advantage, but if you do evil, then be afraid, for he bears not the sword in vain; even God's servant is an avenger, carrying wrath against him who does evil.

914.

Submission.

Wherefore, it is needful that you submit yourselves; not only because of wrath, but for conscience sake. Through this same reason you pay tribute, and for a like reason God's ministers are persevering.

915.

Dues.

Render to all their dues; tribute to whom tribute is due; taxes to

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whom taxes, fear to whom fear, and honor to whom honor. Owe no man anything except to love one another. For he who loves another has fulfilled the law.

916.

Love.

As illustration: You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet, and if there be any other commandment, it is summed up in this word, namely, You shall love your neighbor as yourself. Love works no ill to the neighbor, therefore, love fulfills the law.

917.

Asleep.

Knowing the season (I speak this further word), because it is high time to wake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us, therefore, cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in reveling and drunkenness, not in lewdness and wantonness, not in strife and excitement, but put you on the Lord Jesus Christ, and make no provision for fleshly lusts.

918.

Weak.

Receive him who is weak in the faith but not for the purpose of disputing about doubtful things. One believes he may eat anything, while the weak one eats vegetables. Let not him who eats despise him who does not eat, and let not him who abstains from eating despise him who eats; for God has received him.

919.

Judging.

For who are you to judge the servant of another? To his own master he stands or falls. But he shall stand, for the Lord is able to uphold him. One person values one day above another and another person values every day. Let each be fully persuaded in his own mind. He who regards the day regards it to the Lord. He who eats, eats to the Lord, for he gives thanks to God. And he who does not eat to the Lord, he does not eat, yet he gives God thanks.

920. Alive or Dead.

No one of us lives to himself, and no one dies to himself. For if we live, we live for the Lord and if we die, we die unto the Lord. Therefore, if we live or die, we are the Lord's. To this end, Christ both died and lived again, that he might be Lord of both dead and living.

921. God Supreme.

And you, why do you judge your brother, or why do you despise your brother? For we shall all stand before the judgment seat of God. For it is written, Because I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God. So each one of us shall give account of himself to God.

922. Stumbling-Block.

Therefore let us no more judge one another but rather decide never to put a stumbling-block or a cause for offense in a brother's way. I know and am persuaded in the Lord Jesus that nothing of itself is unclean, except it is unclean to him who thinks it unclean.

923. Kingdom.

Then, if by food your brother is made sorrowful, you are no longer walking according to love. Do not, by your food, destroy him for whom Christ died. Do not, therefore, bring reproach upon your good. For the kingdom of God is not in food and drink, but in righteousness and peace and joy in the holy spirit. Then he who thus serves Christ is acceptable to God and approved by men.

924. Peace.

Let us then pursue the things of peace, and the things of upbuilding to one another. Do not for the sake of food, destroy the work of God. All things indeed, are clean, but evil to the man who eats in a manner that causes stumbling.

925. Faith.

It is good not to eat flesh or to drink wine or do anything in which your brother stumbles. The belief which you hold according to yourself, hold it as in the sight of God. Happy is the one who

does not condemn himself in what he allows. But he who doubts, is condemned if he eats, because it is not from faith, and everything that does not come from faith is sin.

926.**Upbuilding.**

Then we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each of us please his neighbor as far as it is good for upbuilding. For even Christ did not please himself; but as it is written, The reproaches of them who reproached you fell upon me. Thus whatever was written in former times, was all written for our instruction, so that through patience and through encouragement of the scriptures, we may have hope.

927.**Harmony.**

May the God of steadfastness and encouragement give you such harmony-mindedness with one another according to Christ Jesus, that together you may with one mouth glorify the God and Father of our Lord Jesus Christ.

928. Office of Christ.

Wherefore, receive one another as Christ also received you unto the glory of God. For I say that Christ became a minister of circumcision on behalf of God's truth, to confirm the promises made to the fathers, and also for the Gentiles to glorify God for his mercy.

929.**Praise.**

As it is written, For this reason I will praise you unto the nations and sing to your name. Again it says, Rejoice you Gentiles with his people. Still again it says, Praise the Lord all you Gentiles, and laud him all you people. Furthermore, Isaiah says, There shall be the root of Jesse, even he who arises to rule the Gentiles, and in him shall the Gentiles hope.

930.**Overflow.**

Now may the God of hope fill you with all joy and peace in your faith, so that you may overflow with hope by power of Holy Spirit.

931. Slumbering Powers.

My brethren, I myself am convinced that you yourselves are

full of goodness and have been endowed with all knowledge and ability to instruct one another. But for fuller reminding, I have written you more boldly on certain points because of the grace given me of God in making me a minister of Christ Jesus to the Gentiles; to act as a priest in the gospel of God; so that the offering of the Gentiles may be pleasantly acceptable; being sanctified in the Holy Spirit.

932. Word and Deed.

I, therefore, in Jesus Christ exalt the things of God, and I will not be bold to speak of anything except what Christ has wrought through me by word and deed and in the power of signs and wonders, and in power of the Holy Spirit—for the obedience of Gentiles.

So from Jerusalem and round about as far as Illyricum, I have fully preached the gospel of Christ but with the cherished ambition not to preach where Christ has already been taught, that I might not build on the foundation of another, but as it is written, They shall see; even they to whom no message came concerning him and they who have not heard shall understand.

933. Spain.

This is the reason that I have been hindered many times from coming to you, but now, since I have no more room in these regions and having for many years, a strong desire to visit you, I hope, in passing through when I go to Spain, to see you and be sent forward there by you, after I have in some ways been made full by you.

934. Contribution.

Now I am going to Jerusalem in a ministry to the saints. For both Macedonia and Achaia have been pleased to make certain contribution to the poor among the saints in Jerusalem. Yes, they have thought it good, and indeed, they are in debt to them, for if the Gentiles have shared in their spiritual things, they ought also to minister to them in things of the flesh. Therefore, when I have completed this, and made sure that this gift reaches

them I will come to you on my way to Spain. And I know that when I come to you, I shall come in the fullness of the blessing of Christ.

935.

Prayer.

But I beseech you, brethren, through our Lord Jesus Christ, and through the love that comes from the Holy Spirit, that you strive with me in prayer to God for me, that I may be delivered from the disobedient ones in Judea, and that my service which is for Jerusalem may be well-received by the saints, and that coming to you in joy through the will of God, I may with you, be refreshed. The God of peace be with you all. Amen.

936.

Phoebe.

I commend to you Phoebe, our sister who is a servant of the church in Cenchreae; that you receive her in the Lord in a manner worthy of the saints and that you aid her in whatever way she may need you. For indeed, she has become a helper of many, and also of me.

938.

Distinction.

Greet Prisca and Aquila, my fellow helpers in Christ Jesus, who for my life, risked their own, to whom, not only I but all the churches of the Gentiles, give thanks. Greet also the church in their house.

938 .

Distinction.

Greet my beloved Epenetus who is the first fruit of Asia for Christ. Greet Mary, who labored much for us. Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are of distinction among the apostles, and were in Christ before me.

939.

Beloved.

Greet Ampliatius, my beloved in the Lord. Greet Urbanus my fellow laborer in Christ; also Stachys, my beloved. Greet Apelles, who is approved in Christ. Greet those of the family of Aristobulus. Greet Herodion, my kinsman. Greet the family of Narcissus, who are in the Lord. Greet Tryphaena and Tryphosa, who labored in the Lord. Greet the beloved Persis, who labored

much in the Lord. Greet Rufus, the chosen in the Lord, also his mother and mine.

940. Holy Kiss.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. All the churches of Christ greet you.

941. Stumbling-Blocks.

I exhort you, brethren, to see and turn from those making divisions and stumbling blocks against the doctrine which you have learned. For such people do not serve the Lord Christ, but their own appetites and by pleasant words and flattery, they deceive the trusting peoples.

942. What Is Evil?

Your obedience is known to all, therefore I rejoice over you. But I want you to be wise to what is good, and free from what is really evil, and the God of

peace will quickly bruise Satan under your feet. The grace of our Lord Jesus be with you.

943. Timothy.

Timothy, my fellow-laborer, greets you. So do Lucius and Jason and Sosipater my kinsman. I, Tertius, the writer of this letter, greet you in the Lord.

944. Gaius.

Gaius, who is host both to me and to the whole church, greets you. Erastus, the city manager, greets you, as does also our brother, Quartus.

945. Benediction.

Now unto him who is able to establish you in the gospel I preach; even the preaching of Jesus Christ, which accords with the revelation of mystery shrouded in silence through times of ages, but now manifested by prophetic writings, and by arrangement of the eternal God, made known for obedience of faith among all nations. To the only wise God through Jesus Christ be glory throughout the ages. Amen.

1 CORINTHIANS

946. Awe-Inspired Life.

Paul, called by the will of God to be an apostle of Jesus Christ, and Sosthenes, the brother; to the church of God which is in Corinth; to the consecrated in Christ Jesus; to those called to the awe-inspired life; also to all who, wherever they are, call on the name of our Lord Jesus Christ—their Lord and ours. Grace to you, and peace from God our Father and from the Lord Jesus Christ.

947. Enriched.

I continually thank God about you for the favor of God given you in Christ Jesus; because in all speech and knowledge; yes, in everything you have been enriched in him to the extent that the testimony of Christ has been established among you. So you are not lacking in any gift of grace while you are waiting for the revealing of our Lord Jesus Christ. He will also make you firm unto the end, and blameless in the day of our Lord Jesus Christ. God is faithful through

whom you have been called into fellowship of his son, Jesus Christ our Lord.

948. Divisions.

I exhort you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you may be perfectly united together in one mind and the same purpose.

949. News, Names.

For Chloe's people, my brethren, have informed me that there are strifes among you. This much I mention, namely, that each one of you says, I am of Paul, or I of Apollos, or I of Cephas, or I of Christ.

950. A Question.

Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul? I am thankful that I baptized none of you except Crispus and Gaius; so that no one can say that you were baptized in my name. Well, I did baptize the family of Steph-

anus, but I don't know that I baptized any other of you.

951. Sophisticated.

For Christ did not send me to baptize, but to preach the gospel; not in sophisticated words; lest the cross of Christ should be made useless. As it is, the word of the cross is foolishness to them who are perishing, but to us who are being saved, it is the power of God. It is written, I will destroy the wisdom of the wise, and will set aside the learning of the learned.

952. Foolishness.

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the foolishness of preaching to save them who believe.

953. Jews, Greeks.

As it is, the Jews ask for a sign, and the Greeks seek wisdom, but we preach Christ crucified; unto the Jews a stumbling-block, and unto the Gentiles, foolishness, but to the called, whether they be Jews or Greeks, Christ the power of God and wisdom of God. The truth is that the foolishness of God is wiser than men, and the weakness of God is stronger than men.

954. The Humble.

Take a look at your call, brethren. For not many of you are wise according to the flesh; not many are mighty; not many are of noble birth. On the other hand, God has chosen the foolish things of the world to put the wise to shame. God has also chosen the weak things of the world to shame the strong, and God has chosen the lowly things of the world; also things that are set at no value; yes even things that are not, in order to bring to naught the things which exist, so that no flesh may boast before God.

955. In Christ.

But we are of him in Christ Jesus, whom God has made our wisdom, and righteousness, and consecration, and redemption; so

that—as it is written, He who glorifies, let him glory in the Lord.

956.

Mystery.

And I, brethren when I came to you, I came not with superiority of speech or of wisdom when I announced to you the mystery of God. For I determined to know nothing among you except Jesus Christ and him crucified. So in weakness, and fear, and in much trembling, I was among you, and my speech, and my preaching, were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not be in the wisdom of men, but in the power of God.

957.

Hidden.

Yet among the mature, we do speak wisdom, but not the wisdom of this age, nor from the brought-to-naught rulers of this age. On the other hand, we speak the mysterious wisdom of God, which was hitherto hidden, and which God ordained before the ages for our glory, and which none of the rulers of this age understood. For if they had understood it, they would not have crucified the Lord of glory. As it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for them who love him.

958.

Searches.

But God has made revelation to us through the Spirit. For the Spirit searches all things even the depths of God. For who of men knows the things of man except the spirit of man which is in him? Likewise no one knows the things of God except by the Spirit of God.

959.

Animal-Man.

We have not received the spirit of the world, but the Spirit which is from God, in order that we might know God's gifts of grace to us. These we speak about, not in words taught by man's wisdom, but taught by Spirit in explaining spiritual things to the spiritual. For the animal-man does not receive the things of the Spirit of God; indeed, they are foolishness to him, and he is not able

to know them, because they are spiritually discerned.

960.

Babes.

The spiritual man examines all things, yet he himself is examined by none. For who has known the mind of the Lord? Who will instruct him? But we have the mind of Christ. Brethren, I could not talk to you as unto spiritual, but as unto carnal; even babes in Christ. I fed you with milk; not with solid food; for you were not ready for it.

961.

Not Ready.

And even yet you are not ready; for you are fleshly minded. When there is among you jealousy and strife, are you not carnal, and walk as men? For when one says, I am of Paul, and another says, I am of Apollos, are you not men? Who, then, is Apollos? And who is Paul but ministers through whom you believed? Even as the Lord gave to each; I planted; Apollos watered, but God gave the growth.

962.

Fellow-Workers.

So neither the one planting nor the one watering is anything, but only God who causes growth. Both he who plants and he who waters are one, and each shall receive his own reward according to his own labor. For we are God's fellow-workers. You are God's field, and God's building.

963.

Architect.

According to God's grace that was given to me, as a wise architect, I laid a foundation, and another builds upon it. But let each take heed how he builds. For no one can lay another foundation, by the side of the one already laid—which is Jesus Christ.

964.

Fire.

If any one builds upon the foundation, gold, silver, precious stones, wood, hay or stubble, then the work of each shall be manifested; for the day will disclose it; because it shall be revealed in fire, and the fire will prove each one's work—of what sort it is.

965. **Snatched From Fire.**

If the work which any one has built thereon shall survive, then he will receive a reward. If any

one's work is burned, he shall suffer loss, though he himself will be saved, but only as through fire.

966.

Temple.

Don't you know that you are the temple of God, and that the Spirit of God dwells in you? If any one destroys the temple of God, him will God destroy. For God's temple is holy, and you are that temple.

967.

Trifling.

Let no one deceive himself. If any one among you thinks himself to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness compared with God. Even as it is written, He catches the wise in spite of their every effort. And again. The Lord knows the meditations of the wise; that they are trifling.

968.

All Things.

So let no one boast among men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world or life, or death, or things present, or things to come; all things are yours, and you are Christ's, and Christ is God's.

969.

Faithful.

Thus let a man regard us as servants of Christ, and stewards of the mysteries of God. Here, moreover, it is required of stewards that one be found faithful. But to me it is of the least concern that I be judged by you or during the days of men. I do not pass judgment on myself, but I know nothing for myself. Yet in this I have not been acquitted, for it is the Lord who judges.

970.

Proper Time.

So, then, judge nothing before the time—until the Lord comes; who will bring to light the hidden things of darkness, and will make manifest the counsels of hearts. Then the praise shall come to each one from God.

971.

Examples.

In these things, brethren, I have used Apollos and myself as examples, so that in us you may learn to live according to scriptures, so that no one be puffed up for one against another.

For who does the deciding about you? And what have you that you did not receive? If you received it, then why boast as if it were not a gift? Have you already become satisfied? Have you at this juncture become rich? Have you attained royal power without our help? O that you did reign, so that we might reign with you.

But I am of the opinion that God has exhibited us apostles at the lowest end of the line; like those condemned to death. For we have become a spectacle to the world and to angels and to men. We are fools for Christ's sake; you are wise in Christ. We are weak, but you are strong. You are held in esteem, but we are dishonored.

Even to the present hour we are hungry and thirsty; we are ill-clad and buffeted and homeless and we engage in exhausting labor—working with our own hands. When we are reviled, we bless; when persecuted, we endure; when talked-against, we beseech. So far, we have become as the garbage of the world, and like what is wiped-off of everything.

I do not write these things to turn you against yourselves, but to admonish you as beloved children. Even though you have ten thousand teachers in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, therefore, to be imitators of me.

To this end, I have sent Timothy, who is my beloved and faithful child in the Lord. He will remind you of my ways in Christ Jesus; even as I teach everywhere in every church.

Since my not coming to you, certain ones have become arrogant. But I am coming to you soon, if the Lord wills it. Then I will know the power—not the talk—of these puffed-up ones.

For the kingdom of God is not in talk, but in power. What is your wish? Shall I come to you with a rod, or in love, with a spirit of gentleness?

It is commonly heard that there is sex-prostitution among you; even such sex-prostitution as is not among the Gentiles; such as one having his father's wife. Are you puffed up? Have you not much more mourned, so that the one doing this deed might be taken from your midst?

Even though absent in body, I am present in spirit, and, as if present, I have already in the name of our Lord Jesus pronounced judgment upon the one who has done such a thing. When you are assembled, and of my spirit, plus the power of our Lord Jesus, then deliver such a one to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord.

Your boasting is not good. Do you not know that a little leaven leavens the whole mass? Cleanse out the old leaven, that you may be a new mixture—even as unleavened. For Christ, our pass-over, has been sacrificed. So then, let us keep the feast, not with the old leaven in ill-will and wickedness, but with the unleavened that is purity and truth.

I wrote you in the letter not to mix up together with sexual prostitutes; not wholly meaning the prostitutes of this world, or with the covetous, and extortioners, or idolators. In that case, you would need to go out of the world. In reality I wrote you not to mix up with one who is named a brother if he is a prostitute, or covetous, or idolator, or reviler, or drunkard or robber; not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those within? But God judges the outsiders. Remove the wicked one of them from among you.

If one of you has a matter

against another, is he daring enough to be judged before the unrighteous instead of before the saints? Do you not know that the saints will judge the world? Then if the world is judged among you, are you unfit to decide the most trivial cases?

983.

Angels.

Do you not know that we shall judge angels; not to mention the things of this life? But if you have matters pertaining to this life, then do you seat as judges those who amount to nothing for the church? I say this to you that you may face yourself.

984.

Shrinking.

Is it that there is not even one wise one among you who is able to decide matters between his brethren? Is brother judged with brother, and this done before unbelievers? Generally speaking, it is a diminishing for you that you have lawsuits among yourselves. For this reason, why not rather suffer wrong? For this reason, why not rather be defrauded?

985.

VICES.

On the other hand, you act unjustly and you defraud even the brethren. Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived. Neither sex-prostitutes, nor idolaters, nor adulterers, nor abnormal degenerates, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, shall inherit the kingdom of God. Yet such were some of you, but you were washed; you were consecrated; you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

986.

Lawful.

All things are lawful to me, but not all things are helpful. All things are lawful to me, but I will not be made a slave by anything. Food is for the insides, and the insides for food, but God will destroy both one and the other.

987.

Members.

The body is not for sex-prostitution, but for the Lord, and the Lord for the body. God raised

the Lord, and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Let such not be done.

988.

One Flesh.

Do you not know that one who joins himself to a harlot becomes one body with her? For as it is said. They two shall become one flesh. Likewise, he who is united with the Lord is one spirit with him.

989.

Design.

Flee from sex-prostitution. Every sin that a man may commit is outside the body, but the one practicing sex-prostitution sins against the very design of the body.

990.

Bought.

Do you not know that your body is the temple of the Holy Spirit in you, and which you have from God? You are not your own, for you were bought with a price. Therefore, glorify God in your body.

991.

Marriage.

Now concerning the matter about which you wrote: It is acceptable for a man not to touch a woman. But on account of sex-prostitution, let each have his own wife, and each woman her own husband. Let the man give to the woman what is due, and likewise, the woman to the man. The woman does not bear rule over her own body; the man does that. Likewise the man does not bear rule over his own body; the woman does that. Do not deprive one another unless it be by agreement for a season, in order that you may have opportunity for devotion. Then come together again, lest Satan tempt you through your lack of self-control.

992.

Gifts.

I am saying this as a concession; not as a command. I wish all men were like myself (on this), but each one has his own gift from God—one is endowed one way, and another in another way.

993.

Aflame.

Now to the unmarried and to

the widows, I say that it is profitable for them if they remain as I am. But if they lack self-control they should marry. For it is better to marry than to be aflame with passion. To the married I give charge—a charge, not of my own, but from the Lord—for the woman not to leave the man. But if she does leave him, then let her remain unmarried, or be reconciled to the man. Also let not the man put away the woman.

994.

Infidels.

To the rest, I—not the Lord—say that if any brother has an unbelieving wife, and she is pleased to dwell with him, let him not put her away. And if the woman has an unbelieving man, and he is pleased to dwell with her, let her not put the man away. For in the woman, the unbelieving man is regarded as sacred, and in the brother, the unbelieving woman is regarded as sacred. Otherwise your children would be unclean (to you). But now they are sacred.

995.

Peace.

But if the unbelieving one separates, let him separate. The brother or the sister is not bound in such cases. For God has called us to peace. But woman, do you know if you will save the man, or, man, do you know if you will save the woman?

996. **Glorify Your State.**

But as the Lord has allotted to each; as God has called each, so let him walk. I advise this procedure in all the churches. If any one was called after being circumcised, let him not stretch the foreskin to conceal the evidence. If any one has been called before being circumcised, let him not be circumcised. For circumcision is nothing, and uncircumcision is nothing, but what counts is keeping God's commandments. According to that way to which each one has been called, let him abide in it.

997.

Freedom.

Were you a slave when called? Don't let it bother you. But if you can become free, then prefer to use this. For he who, as a slave, was called in the Lord, is

now God's free-man. In like manner, the free-man who was called, is now a slave of Christ. You were bought with a price. Do not become slaves of men. Brethren, in what state each was called, in this let him remain with God.

998.

Virgins.

Now concerning virgins, I have no commandment of the Lord, but I give advice as from one who by the mercy of God is trustworthy. I consider such procedure on my part as being good on account of the present distress, and that it is good for a man to act in the following manner, namely, are you bound to a woman? Do not seek to be free. Are you loosed from a woman? Do not seek a woman. But if you marry, you do not sin. If a virgin marries, she has not sinned. But such persons shall have affliction in the flesh. But I leave you free to act.

999.

Short.

Yet I do say this, brethren, that the time has been shortened, so that from henceforth, those having wives should be as those who have none, and those who weep as those who weep not, and those who rejoice be as those who rejoice not, and those who buy as those who possess no goods, and those who use the world, as not over-using it. For the form of this world is passing away?

1000.

Please.

I want you to be free from anxieties. He who is unmarried cares for the things of the Lord, and how he may please the Lord. But he who is married is anxious about the world, and how he may please the woman, and his interests are divided. The unmarried woman and the virgin are anxious about the things of the Lord, in order that they may be holy in body and in spirit. But the married woman is concerned about the affairs of the world and how she may please the man. This I say for your own benefit, and not for the purpose of putting shackles upon you, but to promote graceful living, and undivided devotions to the Lord.

1001.**Girls.**

But if any one thinks that he is not acting fairly toward his virgin, and she be of marriage age, and he thinks that there is necessity for marriage, he is not sinning to act in accordance with his views and permitting marriage. So let him do as he desires.

1002.**Unselfish Parent.**

But if he has reached a firm conclusion in his own heart that there is no necessity for the marriage, and if he has the power to keep his own (selfish) will in abeyance, and has decided the matter out of his very heart to keep his virgin, he is acting acceptably. Then the one who marries his virgin does well, but the one not marrying will act in superior manner.

1003.**Happier.**

A woman has been bound so long as her man lives, but if the man dies, she is free to be married to one of her choice—but only in the Lord. But according to my judgment she will be happier if she remains as she is, and I think I have the Spirit of God.

1004.**Not Yet.**

Now concerning things sacrificed to idols, we know that all of us have knowledge. But knowledge puffs up, while love builds up. If any one thinks he knows anything, he does not yet know it as he ought to know it. But if any one loves God, he has been brought to knowledge by him.

1005.**One God.**

Now as to the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth; even if it is as we have it, namely, gods many and lords many, yet to us there is one God, the Father. From him are all things, and we are for him. To us is one Lord Jesus Christ through whom we and all things exist.

1006.**Weak Conscience.**

However, this knowledge is not possessed by all, and some, up until now, have been accustomed to

idols, so when they eat a thing that has been sacrificed to an idol, their weak conscience is not kept clear. Food, then, will not commend us to God. We are none the worse for refusing to eat, and none the better if we eat.

1007.**Privilege.**

Take heed, then, lest this privilege of yours becomes a stumbling-block to the weak. For if some one sees you—a person who understands; sees you sitting in an idol-temple will not he, if his conscience is weak, be emboldened to eat what has been sacrificed to idols? Then this weak one; the brother for whom Christ died, is destroyed by your knowledge. Thus sinning against the brethren and striking blows against their weak understanding, you sin against Christ. Therefore, if food entraps my brother, I will never eat meat again, lest I cause my brother difficulties.

1008.**Rights.**

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, then surely I am to you, for you are the seal of my apostleship in the Lord. My defense made to those who examine is as follows: Do we not have the right to eat and drink? Do we not have the right to take a believing wife about with us; as the rest of the apostles do, and the brethren of the Lord, and also Peter. Is it just Barnabas and I who have no right to cease working (for a living)?

1009.**Benefits.**

Who serves as a soldier at his own expense at any time? Who plants a vineyard, yet does not eat its fruit? Who shepherds a flock, but does not drink the milk of the flock? Am I speaking these things just as a man? Does not the law say them? It is written in the law of Moses, Thou shalt not muzzle the ox that treads out the grain.

1010.**Our Sake.**

Is it for oxen that God cares? At least, does he not speak for our sake? Indeed it was written for our sake, that he who plows ought to plow in hope, and he who

threshes, ought to do it in hope of partaking. If we have sown spiritual things among you, is it extraordinary if we reap your fleshly materials? If others share your resources, do not we deserve to even more? Yet we have not used this privilege, but we endure everything so as not to hinder in any way the gospel of Christ.

1011.**Ordained.**

Don't you know that those who perform the temple service, also eat things from the temple, and that those who serve at the altar, also share things from the altar? Thus, then, has the Lord ordained that those who preach the gospel should live from the gospel.

1012.**Not Made Use.**

But I have not made use of this (privilege). And I have not written these things that it should be so done in my case. It would be more pleasant for me to die; no one shall make void my ground of boasting.

1013.**Enslaved.**

But it is not a boasting with me if I preach the gospel, because necessity is laid upon me. Woe is mine if I do not preach the gospel. If I do so of my own choice, I have a reward, but if not by my choice, then it is because a stewardship has been entrusted to me. What, then, is my reward? It is that while preaching the gospel without charge, I shall give the gospel in a way that does not use to the full, my rights in the gospel. While I am free from all, I have made myself a slave to all that I might win them more.

1014.**Fellow-Share.**

To the Jews, I became as a Jew, in order to win Jews; though not under law myself, I became to those under law as under the law, in order to win those under law. In the law of Christ, I am not without the law of God, yet to those not under the law, I became as if without law in order to win those not under the law. To the weak, I became as weak, in order to win the weak. I have become all things to all, in order to save some. Indeed, I do everything for the gospel's sake in order to become a fellow-sharer of it.

1015.**Self-Control.**

Concerning those who run in a race, don't you know that they all indeed run, yet one receives the prize. Thus run that you may obtain. Every one contending for a prize, practices self-control in all things. They (do it) to win a corruptible crown, but we (do it) to receive an incorruptible one.

1016.**Rejected.**

So I thus run, but not with an unclear objective; thus I fight, but not as one who beats the air. But I do beat my body, and bring it into bondage, lest after having preached to others, I myself should be rejected.

1017.**Knowledge.**

Brethren, I do not wish for you to be without knowledge that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. And they all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock which followed. The rock was Christ. But with most of them God was not pleased; for they were cast down in the wilderness.

1018.**Examples.**

So these became examples for us, that we should not crave evil things, as they craved; neither become idolators, as some of them did. Even as it is written, The people sat down to eat and to drink, and rose up to trifle. Neither let us practice sex-prostitution as some of them practiced sex-prostitution and twenty-three thousand fell in a single day. Neither let us tempt the Lord as some of them tempted, and were destroyed by serpents. Neither let us murmur as some of them murmured, and were destroyed by the destroyer.

Now these things befell them in typical manner, but were written for instruction of us upon whom the ends of the ages have come.

1019.**Escape.**

So then let him who thinks he stands take heed lest he fall. No temptation has overtaken you except what is common to man. God

is faithful, and he will not suffer you to be tempted above your ability but will make, with the temptation, a way also of escape commensurate with the ability to endure. Therefore, my beloved, flee from idolatry. I am speaking as unto the wise. Make you a decision on what I say.

1020. One Bread.

Is not the cup of blessing which we bless a participation in the blood of Christ? Is not the bread which we break a partnership in the body of Christ? So we, the many, are one bread and one body, for we all partake of the one bread.

1021. Partakers.

Look at the Israelites as they are in the flesh; are not those who eat the sacrifices partakers of the altar? What then am I saying? Am I saying that an idol sacrifice is anything, or that an idol is anything? Rather (I am saying) that what the nations sacrifice, they sacrifice to demons and not to God, and I would not have you to become partners of demons. You can not drink the cup of the Lord and the cup of demons. You can not partake of the table of the Lord and the table of demons. Are we provoking the Lord to jealousy? Are we stronger than he?

1022. Others.

All things are lawful, but not all things harmonize. All things are lawful, but not everything is constructive. Let no one work just for his own interests, but also for the welfare of others. Eat whatever is sold in the marketplace without raising questions of conscience. For the earth is the Lord's and the fullness thereof.

1023. Viewpoint.

If any one of the unbelievers invites you, and you wish to go, then eat what is set before you, and do not raise questions of conscience. But if one should say, This has been offered in sacrifice, then do not eat for the sake of him who made it known and for the viewpoint; not your viewpoint, but the other's viewpoint. Why should this liberty of mine be condemned by the viewpoint

of another? If I partake with thankfulness, why am I denounced for what I am thankful for?

1024. Conciliation.

Therefore, whether you eat, or drink, or do anything, do all to the glory of God. Do not become causes of stumbling either to Jews or Greeks or to the church of God—even as I also conciliate every one in all things; not seeking my own profit, but that of the many, in order that they may be saved. Become imitators of me, as I also am of Christ.

1025. Traditions.

I commend you because you remember me in all things, and hold fast to the traditions as I gave them to you. Now I want you to know that the head of every man is Christ. Also the head of a woman is the man, and the head of Christ is God.

1026. Veiled.

Every man praying or prophesying with covered head, shames his head. And every woman praying or prophesying with head uncovered shames her head, for it is one and the same thing as if she were shaved. If a woman is not veiled, then let her cut her hair short. But if it be a thing of shame for a woman to be shorn or shaven, then let her be veiled.

1027. Angels.

Indeed a man should not cover the head, for he is the image and glory of God. But the woman is the glory of a man. For man is not from woman, but woman from man. Also man was not created on account of the woman, but woman on account of the man. For this reason it is owed by the woman to have on her head the (sign of) authority because of the angels.

1028. Argumentative.

Nevertheless, neither is woman without man, nor man without woman in the Lord. For as the woman is from the man, so the man is through the woman. But all things are from God. Judge for yourselves: is it becoming for a woman to pray to God uncovered? Does not nature itself teach you that if a man has long hair, it is dishonor to him? But

if a woman has long hair, it is a glory of her. For her hair is given to her for a covering. But if any one decides to be argumentative about it, we do not have such a custom as the foregoing; neither do the churches of God.

1029. Exhortation.

For the purpose of exhortation, but not of praise, I am saying this, that you meet together, not for the better, but for the worse. In the first place, when you assemble together in church, I hear that there are divisions among you, and I partly believe it. Indeed, there must be parties among you, but in the end, the faithful ones among you may stand revealed.

1030. Grabs.

As a consequence, when you meet together, there is no eating of the Lord's supper; because, in eating, each one grabs first his own supper, and one is hungry and another is drunk. Don't you have houses in which to eat and drink? Are you despising the church of God, and humiliating those who have nothing?

1031. Remembrance.

What shall I say to you? Shall I commend you? I will not commend you in this. For I received from the Lord that which I also delivered to you; namely, that the Lord Jesus, during the night in which he was betrayed, took bread, and when he had given thanks, he broke it and said, This is my body which is for you. Do this in remembrance of me.

1032. Memory.

In like manner the cup, after the supper, saying, This cup is the new covenant in my blood. Do this, as often as you drink it, in memory of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of the body and the blood of the Lord.

1033. Judgment.

Then, let a man examine himself, and thus eat of the bread and drink of the cup. For he who eats and drinks without consider-

ing the body, eats and drinks judgment upon himself. For this reason, many among you are weak and sickly, and a considerable number are dead.

1034. Condemnation.

So if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are chastened, in order that we may not be condemned with the world. So then, my brethren, when you come together to eat, wait for one another. If any one is hungry, let him eat at home, in order that you come not together for condemnation. The other matters I will set in order when I come.

1035. Holy Spirit.

But I do not want you to be ignorant, brethren, concerning spiritual gifts. You know that when you were Gentiles, you were led away to voiceless idols, as often as you were led. So I make it known to you that no one speaking by the spirit of God, ever says that Jesus is accursed. Neither can any one say that Jesus is Lord except by the Holy Spirit.

1036. Energizes.

Now there are different kinds of gifts, but the same Spirit. There are different kinds of ministries, but the same Lord. There are different kinds of works, but the same God who energizes all in all.

1037. Profit.

The manifestation of the Spirit is given to each for the profit of all. So to one, through the Spirit, is given the word of wisdom. To another, the word of knowledge according to the same Spirit. To another, faith by the same Spirit. To another, gifts of healing by the one Spirit. To another, working of mighty deeds; to another prophesy; to another, the understanding of spirits; to another various gifts of tongues, and to another, discerning of tongues. But all these use the one and the same Spirit who distributes to each one individually as he wills.

1038. One Body.

For just as the body is one and has many members, and all the

members of the body, being many, yet constitute one body, so also is it with Christ. For in one Spirit, we were all baptized into one body; whether Jews or Greeks; whether bond or free, and were all made to drink one Spirit. Moreover, the body is not one member, but many.

1039. Whole Body.

If the foot should say, Because I am not a hand, I am not of the body; this does not keep it from being of the body. If the ear should say, Because I am not an eye, I am not of the body. This does not keep it from being of the body. If the whole body were an eye, where would be the hearing? If the whole were hearing where would be the smelling?

1040. Members.

Now, as it is, God has placed the members in the body, and each one of them as he willed it. If all were one organ, where would the body be? But now there are many members, yet but one body. So the eye can not say to the hand, I have no need of you; nor again, the head to the feet, I have no need of you.

1041. The Body.

In truth, the members of the body which seem weaker; (these) are needed. And those parts of the body which we consider less honorable; on these we bestow more abundant honor, so that our unattractive parts have more abundant attraction, and our attractive parts do not require it.

1042. Union.

For God has blended the body, and given more than common honor to the part that lacks, so that there may be no disunion in the body, but that the members may have equal care for one another. Then if one member suffers, all members suffer with it; if it is honored, then all the members rejoice with it.

1043. Offices.

Now you are a body of Christ, and individually (you are) parts of it. And God has placed some in the church. First, apostles; second, prophets; third, teachers; then powers; then gifts of heal-

ing, helpers, administrators, and kinds of tongues.

1044. Works.

Are all apostles? Are all prophets? Are all teachers? Are all wonder-workers? Do all have the gift of healing? Do all speak with tongues? Do all interpret?

1045. Nothing.

Desire earnestly the greater gifts, yet I show you a more excellent way. If I speak with the tongues of men and of angels, and have not love, I have become as sounding brass, or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing. And if I feed away bit by bit all my goods, and if I give my body to be burned, and have not love, it profits me nothing.

1046. Love.

Love suffers long and is kind; love does not envy; is not boastful; it is not puffed up; it is not indecent; it seeks not the things of itself; it is not irritable; it does not count up evil; it does not rejoice in unrighteousness, but rejoices in the truth. It bears all things; believes all things; hopes all things, and endures all things.

1047. Never Fails.

Love never fails. If there be prophecies, they shall be made inoperative; if there are tongues, they shall cease; if there be knowledge, it shall be done away with. For now we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away with.

1048. Dimly.

When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, put away childish things. For now we see dimly by using a mirror; but then, face to face. Now I know in part, but then shall I know even as I was fully known. And now abide faith, hope and love; these three, but the greatest of these is love.

1049. Tongues.

Pursue after love; have earnest desire for spiritual gifts, but

rather that you may do inspired preaching. For he who speaks in a tongue, speaks not to men, but to God, because no one understands it; since he utters mysteries by spirit. On the other hand, he who prophesies, speaks to men for their upbuilding, comfort and encouragement.

1050. Preaching.

He who speaks in a tongue, builds himself up, and he who does inspired preaching, builds up a church. Now I wish for you all to speak with tongues, but rather that you may do inspired preaching. The one who preaches inspiringly is more helpful than one who speaks with tongues, unless he interpret, so that the church may receive an upbuilding.

1051. Uncertain.

As it is, brethren, if I come to you speaking in tongues, what shall I profit you, unless I bring you some revelation or knowledge or inspired preaching or teaching? For when lifeless instruments give a sound, whether pipe or harp; if they give no distinction in tone, how shall it be known what is piped or harped? And if the trumpet gives an uncertain sound, who will get ready for battle? So unless you also by the tongue, give a word easy to be understood, how shall that which is spoken be known? You will be speaking into the air.

1052. Barbarian.

It may be that there are many kinds of voices in the world, and none is without meaning, but if I do not know the meaning of the voice, I shall be as barbarian to the speaker, and the speaker as a barbarian unto me. So also you, since you are deeply desirous of spirits, seek that you may abound to the building up of the church.

1053. Interest.

Therefore, if one speaks with a tongue, let him pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What, then is to be done? I will pray with the Spirit, and I will pray with the mind. I will sing with the

Spirit, and I will also sing with the mind.

1054. Fine Words.

Otherwise, if you bless with the Spirit, how shall one who occupies the position of the unlearned, say the amen at your giving of thanks—since he does not know what you say? You indeed give thanks in a good way, but the other person is not built up. I thank God that I speak in tongues more than you all, but in the church I prefer to speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

1055. Babies.

Brethren, don't be children mentally, but be babies in evil. Yet in thinking, become full-grown. It is written in the law that by other tongues, and other lips, I will speak to this people, and not even thus will they listen to me, says the Lord.

1056. Mad.

So then tongues are a sign, not for the believers, but for the unbelievers. The inspired preaching is not for the unbelievers but for the believers. If then the whole church assembles together, and all speak with tongues, and there should come in the unlearned or unbelievers, will they not say that you are mad? But if all are doing inspired preaching, and an unlearned one, or an unbeliever come in, then he is brought under the proof of all, and the testing by all, and the secrets of his heart are disclosed and so falling upon his face, he will worship God, and declare that God is really among you.

1057. Two-Three.

What, then, brethren, is the proper procedure? When you come together, each has a song has a teaching, has a revelation, has a tongue, has an interpretation:—let all things be managed for upbuilding. If any one speaks with a tongue, let there be two, or at most, three, and each in turn, and let one interpret. But if there be no interpreter, let him keep silent in

the church and speak to himself and to God.

1058.

Stop.

As to preachers, let two or three speak, and let the others weigh what is said. If a revelation is made to one sitting by, then let the speaker stop. For you can all preach one by one, so that all may learn, and all be comforted. The spirits of preachers are under their own control. For God is not a God of disorder, but of peace; as he is in all the churches of the saints.

1059.

Women.

Let the women be silent in the churches, for they are not permitted to speak. They should take a subordinate place, even as the law says. If there is anything they desire to know, they should ask their own men at home. For it is a cause of shame to a woman to speak in church.

1060.

Orderly.

If any one thinks himself to be a prophet, or spiritually gifted, let him acknowledge the things I write—that it is a command of the Lord. But if any one is without knowledge, don't be influenced by him. Or, did the word of God come out from you or has it come only to you? So, my brethren, seek diligently to preach with inspiration, and don't forbid the speaking with tongues. But let all things grow decently and orderly.

1061.

Reminder.

I further make known to you brethren, the gospel which I preached to you, and which you received; in which you also stood; by which you are also saved, if you hold fast to the word which I preached to you—unless you have believed without consideration.

1062.

First Things.

For I gave to you what I received among things of first importance; namely, that Christ died for our sins according to the scriptures, and that he was buried, and that he has been raised on the third day according to the scriptures; and that he appeared to Cephas; then to

the Twelve; then he appeared to more than five hundred brethren at one time; most of whom are still alive, though some have fallen asleep.

1063.

Abortion.

After that, he appeared to James; then to all the apostles. Last of all, as to one born in abortion, he appeared to me. For I am least of the apostles; one not worthy to be called an apostle because I persecuted the church of God. But by grace of God I am what I am. And his grace unto me did not come to naught, for I labored more beyond measure than all of them; yet not I, but God's grace with me. But whether I or they, it is thus that we preach, and thus that you believed.

1064.

If.

Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection from the dead? But if there is no resurrection, then Christ has not been raised, and if Christ has not been raised, then both our preaching and your faith are vain. Furthermore, we are found to be false witnesses of God, because we bore witness against God that he raised the Christ, whom he did not raise, if it is true that the dead are not raised.

1065.

If Only Here.

For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, then your faith is vain, and you are still in your sins, and in that case, all who have fallen asleep in Christ have perished. For if in this life only, we have hoped in Christ, we are of all men most to be pitied.

1066.

Resurrection.

But in reality, Christ has been raised from the dead as the first of those who have fallen asleep. For since through a man came death, also through a man came resurrection from the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order:—Christ the first, then those who belong to Christ at his coming.

1067.

Last Enemy.

Then comes the end, when he

delivers the kingdom to the God and Father, at the time he shall abolish all rule, and all authority and power. For he must rule as king until he puts all enemies under his feet—for (God) put everything under his feet. Then death—the last enemy—shall be destroyed.

1068. Exemption.

But when it says that all things have been put under subjection, it is plain that he who put everything under subjection to him, is himself an exception. But when all things are subjected to him, then the son also shall be subjected to him who put everything under subjection—in order that God may be all in all.

1069. Baptism.

If the dead do not rise at all, what will those do who are being baptized in defense of the dead; and why are they baptized for them? And why are we in danger every hour? Brethren, I affirm by your own glorying—which I also have in Christ Jesus our Lord—that I die daily.

1070. Beasts.

What profit is it to me if, as a man, I have fought with the wild beasts at Ephesus? If the dead are not raised, let us eat and drink; for tomorrow we die. Do not be led astray. Evil companionships corrupt good manners. Become sober in the right manner. Stop sinning—for some do not have knowledge of God. I say this to your shame.

1071. Bodies.

But some one will say. How are the dead raised, and with what kind of body do they come? You are without reason. What you sow is not made alive unless it dies. And in sowing, you do not sow the body which shall be, but maybe a naked seed of grain, or something else, but God gives it a body as he desired it, and to each of the seeds its own body.

1072. Flesh.

Not all flesh is the same kind of flesh. In truth, there is one (flesh) of men, another flesh of beasts, another flesh of birds, and another of fishes. Also there are heavenly bodies, and earthly

bodies. But the glory of the heavenly is one kind, and the (glory) of the earthly is another.

1073. Glory.

There is one glory of the sun; another glory of the moon, and another glory of the stars; for one star differs from another star in glory. And so it is in the resurrection from the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body, and is raised a spiritual body. If there is a physical body, there is also a spiritual (body). And so it is written. The first man, Adam, became a living soul, and the last Adam (became) a life-giving spirit.

1074. Dust.

But it is not the spiritual which is first; it is the physical, and after that, the spiritual. The first man was from the dust; the second man is from heaven. As was the one of dust, so are those who are of the dust and as is the one from heaven, so are those who are of heaven. And just as we have borne the image of the one of dust, we shall also bear the image of the one from heaven.

1075. Trumpet.

Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither does the perishable inherit the imperishable. Behold, I tell you a mystery:—we shall not all sleep but we shall all be changed in a moment; in the twinkling of an eye at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this one of death must put on deathlessness. So when this dying one shall put on deathlessness, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God who gives

us the victory through our Lord Jesus Christ.

1076. Steadfast.

So then, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

1077. Collection.

Now concerning the collection for the saints—as I gave orders to the churches of Galatia, also do this yourselves. On the first day of the week, let each of you lay by itself in store—as he has been prospered, in order that there be no collections when I come. Then when I arrive, you may approve some by letters, and these I will send to carry your gift to Jerusalem. And if it requires me to go also, then they will accompany me.

1078. Visit.

For I will come to you when I pass through Macedonia—for I am going through Macedonia. It may be that I will stay with you—even for the winter, so that you may send me forward wherever I may go. Right now, I do not purpose to see you in passing, but I do hope, if the Lord so orders it, to spend some time with you. But I shall stay in Ephesus until Pentecost. For a great door for service has been opened to me, and there are many adversaries.

1079. Timothy.

Now if Timothy comes, see to it that he may be without fear among you. For he is doing the

work of the Lord, just as I am. Therefore, let no one set him at naught, but send him forward in peace, that he may come to me—for I am expecting him with the brethren.

1080. Apollos.

Now concerning Apollos, the brother, I urged him much to come to you with the brethren but it was not at all his will to come now. Yet he will come when he has a good opportunity.

1081. Quit Like Men.

Be watchful, stand firm in the faith; quit you like men; be strong. Let all things be done in love. Now, brethren, you know the household of Stephanas; that it was the first fruit of Achaia, and that they have placed themselves for service to the saints. I urge you to be subject to such, and to every fellow-worker and laborer. I rejoiced at the coming of Stephanas, and Fortunatus and Achaicus, because they have made up for your absence. And they refreshed my spirit—and yours. Therefore, give recognition to such.

1082. Doomed.

The churches of Asia greet you. Aquilla and Prisca—with the church that is in their house—send you hearty greetings in the Lord. All the brethren salute you. Salute one another with a holy kiss. The salutation of me—Paul—is by my own hand. If any one loves not the Lord, let him be as one doomed. Our Lord cometh. The grace of our Lord Jesus be with you. My love be with you all in Christ Jesus.

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1083. Will of God.

Paul an apostle of Christ Jesus, by the will of God. And Timothy our brother; to the church of God which is in Corinth, and to all the saints who are in the whole of Achaia. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

1084. Comfort.

Blessed be the God and Father of our Lord Jesus Christ; the Father of mercies, and God of all comfort; who comforts us in all our affliction, that we may

be able to comfort those who are in all affliction with the comfort which we ourselves are comforted of God.

1085. Sharers.

For as the sufferings of Christ abound toward us, so also by Christ our comfort abounds. But if we are afflicted, it is for your comfort and salvation; if comforted, it is for your comfort which energizes under endurance of the same sufferings which we suffer. Our hope for you is steadfast, because we know that

since you are sharers of sufferings, you will also share in comfort.

1086.

Delivered.

And we do not want you to be without knowledge, brethren, concerning our affliction which took place in Asia; for we were exceedingly pressed beyond strength, so that we despaired even of life. But we ourselves had in ourselves the sentence of death, so that we might not be trusting upon ourselves, but on God who raises the dead. He delivered us out of so great a death, and will deliver. And on him we have set our hope that he will deliver again. You are working together for us by supplication so that by means of many persons is this gift of grace to us. Then many will give thanks for us.

1087.

Boast.

Our boast is this—the testimony of our conscience—that we have behaved in the world, and more abundantly towards you, with holiness and godly sincerity, and this (behavior) was not through wisdom of flesh, but by the grace of God. For we write you nothing but what you read or even acknowledge, and I hope you will acknowledge to the end—just as you have partly recognized that we are your reason for boasting, as you will be ours in the day of our Lord Jesus.

1088.

Sent Forward.

It was in this conviction that I was planning to come to you first, so that you might have a second joy; and through you, to pass into Macedonia, and to come again from Macedonia to you, and by you to be sent forward into Judea.

1089.

Yes and No.

Did I treat the matter lightly since I wanted to do this? Or things that I plan, do I plan according to flesh—so that I am ready to say, Yes, yes, and no, no? Even as God is faithful, our word which is to you, is not a matter of yes and no. For the son of God, Christ Jesus, who was preached among you by us; by Silvanus, Timothy and me; he did not become yes and no, but in him yes has become yes.

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For all the promises of God have become yes in him. That is why we utter the Amen through him to God for glory.

1090.

By Faith.

Now the one who established us with you in Christ, and has anointed us, is God. He also has sealed us and given us the Spirit in our hearts as the guarantee. I call God as a witness upon my soul that I refrained from coming to Corinth in order to spare you. Not that we are lording it over your faith, but we are helpers of your joy—for by faith you stand.

1091.

Confidence.

So I determined this for myself—not to make you another painful visit. For if I cause you sorrow, then who is to make me glad except the one whom I have caused to be sorrowful. And I wrote as I did, so that when I came, I might not have sorrow from those who ought to make me rejoice. So I have placed confidence in all of you that my joy is the joy of all of you.

1092.

Real.

For out of much affliction and anguish of heart, and through many tears, I wrote you; not for the purpose of causing you pain, but that you might know the abundant love which I have for you. In order not to bear down heavily on all of you, (I say) that if any one has caused pain, my pain has been caused only by some of you. For such a one, this condemnation by the majority is sufficient. So now—acting on the other side of the matter—you should show him grace, and give him comfort, lest such a one be swallowed up by excessive sorrow. So I exhort you to make your love real to him.

1093.

Test.

This is why I wrote you, that I might know the test of you—whether you give ear to all things. To the one to whom you show any favor, I will do likewise. For what I have forgiven—if I have forgiven anything—it is for your sake, in the presence of Christ, to keep Satan from gaining advantage over us—for

we are not ignorant of his thoughts.

1094.

Gospel.

When I came to Troas for the gospel of Christ, and a door was opened for me in the Lord, I had no rest in my spirit because I did not find my brother Titus. So I left them, and went into Macedonia.

1095.

Triumph.

But thanks be unto God who always leads us in triumph in Christ, and through us he manifests the fragrance of his knowledge in every place. Because, being of Christ, we are a fragrance to God both among those who are being saved and those who are perishing. To the perishing (we are) an odor of death unto death, but to those (being saved) we are a fragrance of life unto life. Yet who measures up to these things? Nevertheless, we are not like many who corrupt the word of God, but in Christ we speak in sincerity, and as from God and in God's sight.

1096.

Letters.

Are we beginning to commend ourselves again, or do we, like some, need letters of recommendation to you or from you? You are our letter—written in our hearts, and both known and read by all men. It is becoming evident that you are a letter of Christ—penned by us—yet not written with ink, but with the Spirit of the living God; not on tables of stone, but on tablets in hearts of flesh.

1097.

Sufficiency.

We hold this sort of confidence toward God through Christ because we are not able of ourselves to claim anything as coming from us, but our sufficiency is from God, who has qualified us as ministers of a new covenant; not in writing, but in Spirit. For the letter kills, but the Spirit gives life.

1098.

Kills.

Now if the ministry of death (the letter kills), which was in writing engraved on stones; if it was ushered in with such glory that the sons of Israel were not

able to look steadfastly upon the face of Moses because of the glory of his face—a glory that was of transient nature; how much more shall the dispensation of the Spirit be in glory? If the ministration of condemnation be glorious, much more shall the ministration of righteousness exceed in glory.

1099.

Surpassing.

Then because of that which is surpassingly glorious, therefore, that which in some measure has been made glorious, is not really glorified. Yet if the perishing was manifested through a measure of glory, how much more shall that which abides be in glory.

1100.

Boldness.

Therefore, since we have such a hope, we use great boldness, but not like Moses who put a veil over his face so that the sons of Israel might not look steadfastly upon the last of a fading glory. But their thoughts were hardened, and still to this day, when they read the old covenant, this same veil remains unlifted, because only in Christ is it taken away. Yes, even today, when Moses is read, a veil lies over their heart. But when it (the heart of Israel) shall turn to the Lord, the veil is taken from around it.

1101.

Freedom.

Now the Lord is Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unvelled face, beholding the glory of the Lord, as in a mirror; we are changed into his image from glory to glory—even as from the Lord and Spirit.

1102.

Revelation.

Then because we have this ministry by the mercy of God, we never lose courage. Yes, we have renounced even the secret things of shame; we do not engage in deeds both good and bad; we do not handle the word of God deceitfully. But by revelation of truth, we commend ourselves to every understanding of men—as in the sight of God.

1103.

Veiled.

If our Gospel has been veiled, then it has been veiled among

those who are perishing. Among them, the god of this age has blinded the thoughts of the unbelievers, to keep the light of the gospel of the glory of Christ from dawning—even Christ who is the likeness of God.

1104. Servants.

For we do not preach ourselves, but Christ Jesus the Lord, and ourselves as your servants for Jesus sake. For the God who called for light to shine out of darkness, he has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

1105. Treasure.

But we have this treasure in earthen vessels in order that the transcendency of the power may be of God and not from us. We are pressed on every side, but not left without room; we are perplexed, but not unto despair; we are persecuted, but not forsaken; cast down but not destroyed; always bearing about in our body the dying of Jesus, in order that the life of Jesus may be manifested in our body. For we who live are always delivered up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.

1106. Belief.

According to the scripture which says, I have believed and for this reason I have spoken, we have this same spirit of faith; we too, believe, and for this reason we speak; knowing that he who raised the Lord Jesus from the dead, will raise us also with Jesus, and present us with you. Everything is for you, so as grace abounds to more and more (people), then thanksgiving may abound to the glory of God.

1107. Eternal.

Therefore, we never falter, and even if our outward man is perishing, yet our inward man is made new day by day. For affliction, though it is but momentary and light, yet it is working for us a weight of glory that is beyond all comparison. We are not looking at the things which are seen, but at the things which

are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

1108.

Tenting.

For we know that if our earthly house, in which we are tenting, were destroyed, we have a building of God; a house not made with hands, eternal in the heavens. And here we also groan with desire to put on our dwelling which is from heaven. And, indeed, if clothed with it, we shall not be found naked.

1109.

Burdened.

For we who are living in the tent; we groan and are burdened by the situation. We do not wish to be unclothed, but clothed in such a way that what is subject to death may be swallowed up by life. Now it is God who has made us for this very thing, and has given us the Spirit as the guarantee.

1110.

Courage.

We are, therefore, always filled with courage, and know that while we are at home in the body, we are as those away from home from the Lord. For we walk by faith, and not by sight. But we are full of courage, and it is a more pleasing contemplation to be away from the body, and to be at home with the Lord.

1111.

Judgment.

But whether absent or present, we make it the object of our love that we be pleasing to him. For we must all appear before the judgment seat of Christ, so that each may receive in keeping with what he has practiced through the body—whether it be good or evil.

1112.

Appeal.

Therefore, knowing the terribleness of the Lord, and (knowing) that we are completely known to God, we appeal to men. And I hope that we are clear to your understanding. We are not commending ourselves to you again, but rather giving you a cause to glory by reason of us, and that you may be prepared for those who glory in appearance and not in heart. If we have been in ecstasy, it is for God; if

we are sober-minded, it is for your interest.

1113. Conclusion.

For the love of Christ controls us, for we have reached this conclusion, that if one died for all, therefore, all have died; and that he died for all, in order that those who live may no longer live for themselves, but for him who for their sake, died and was raised.

1114. Reconciliation.

So from now on, we regard no one from the standpoint of the flesh. And even if we knew Christ according to the flesh, we do not even regard that any longer. If any one is in Christ, he is a new creature. Old things have passed away. Look at what has become new. Now all things are from God who reconciled us to himself through Christ, and gave us the ministry of reconciliation.

1115. Ambassadors.

Since God was in Christ reconciling a world unto himself; not counting their trespasses against them, and placing with us the word of reconciliation; we, therefore—acting as ambassadors of Christ, while God is appealing through us, we beseech you on behalf of Christ—be reconciled to God. For our sake, he made him who knew no sin, to be sin, so that in him we might become God's righteousness.

1116. Salvation.

Laboring together, then, we entreat you not to receive the grace of God in vain. For it is written, In a time acceptable, I have heard you, and in a day of salvation I have aided you. Behold, now is an acceptable time; now is a day of salvation.

1117. Stumbling.

We give no cause for stumbling in anything, in order that our ministry may not be blamed, but in everything we conduct ourselves as servants of God, in great perseverance, in afflictions, in bare necessities, in narrow opportunities, in beatings, in imprisonments, in tumults, in labors, in watchings, in fastings, in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in

genuine love, in truthful words, in the power of God; by the armor of righteousness on the right and on the left; through glory and dishonor; through blasphemy and praise; as deceivers, yet true; as unknown and well known; as dying, yet, behold, we live; as punished, but not killed; as sorrowing, yet forever rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

1118. Enlarged.

Our mouth has been opened to you Corinthians; our heart has been enlarged; you occupy no narrow place in us; you are narrowed by your own affections. Enlarge yourselves in order to pay me back in like rewards—I appeal to you as children.

1119. Yoked.

Do not become yoked together with unbelievers (like two kinds of animals). For what partnership is there between righteousness and lawlessness? What fellowship has light with darkness? What concord has Christ with Belial? What part has a believer with an unbeliever? What agreement has the temple of God with idols?

1120.

Promises.

We are a temple of the living God—even as God has said, I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore, come out from the midst of them, and be separated, says the Lord. Do not touch the unclean, and I will receive you, and I will be to you a Father, and you shall be sons and daughters to me—thus speaks the Lord Almighty. Therefore, beloved having these promises, let us cleanse ourselves from every defilement of flesh and spirit, and make holiness perfect in the fear of God.

1121.

Joy.

Make room for us in your lives. We have wronged no one. We have corrupted no one. We have taken advantage of no one. I do not say this to condemn you; for I said before that you are in our hearts both to die together and to live together. I use great freedom of speech with you; I boast much on your behalf; I have been

filled with comfort, and in all our affliction, I exceedingly abound in joy.

1122.

Zeal.

Even when we came into Macedonia, our flesh had no rest. We were pressed on every side—fightings without and fears within. But God who comforts the downcast, comforted us by the coming of Titus, and not only by his coming, but also by the comfort with which he was comforted among you, when he told us of your longing, your mourning, and your zeal for me. So I rejoiced still more.

1123.

Death.

If I grieved you by the letter; although I at first regretted it, I do not now regret it, for I see that the letter grieved you only for a while. Now I rejoice; not because you were grieved, but because you were made sorrowful unto repentance. You were made sorry in God's way, in order that you might not suffer any loss by us. For godly sorrow works repentance unto a salvation that is not to be regretted. But the sorrow of the world produces death.

1124.

Haste.

Take a look at this—how much haste this godly sorrow produced in you—what self-defense, what indignation, what fear, what longing, what zeal, what punishment. In every way you have proved yourselves reverent in the matter. Indeed, I wrote you—not on account of the one who did the wrong, nor on account of the one who suffered the wrong, but that your zeal for us might be revealed to you in the way that God sees it. We have been comforted at the way things have turned out.

1125.

Confidence.

In addition to our own comfort, we rejoiced still more at the joy of Titus—because his spirit was set at rest by you all, and also for the reason that if I did any boasting to him about you, I was not ashamed, and just as everything I spoke to you was true, so also our boasting to Titus turned out to be the truth. Indeed, his affection for you is increased very much when he re-

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2 COR. 7:5 to 8:12

members the obedience of you all, and the fear and trembling with which you received him. I rejoice because I have confidence in you in everything.

1126.

Participation.

Also we are informing you, brethren, about the grace of God which has been shown among the churches of Macedonia. For in a severe test by affliction, their abundance of joy, and their deep poverty flowed out of bounds, so that their liberality became a thing of richness. Yes, I bear witness that up to and even beyond their means, they voluntarily and strongly besought us for participation and delight in the ministry to the saints, and in a manner beyond even what we had hoped, they first gave themselves to the Lord, and then to us by the will of God.

1127.

Completion.

So we have exhorted Titus, that since he had made a beginning, he should also complete among you this gracious work. As you abound in everything, in faith, in utterance, in knowledge, in all eagerness, and in your love for us—see that you abound also in this grace.

1128.

Genuine.

I am not speaking this as a command, but on account of the eagerness of others, I am proving that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.

1129.

Readiness.

I am giving advice in this matter, that it is to your profit to complete what a year ago you began—before others—not only to do but to desire; so that your readiness in desiring may be equalled by your completing it out of what you have. For if the willingness is present, it is acceptable according to what one has, and not according to what he does not have.

1130.

Equalizing.

Now this is not done to ease

others and burden you, but it is an equalizing process so that your abundance may supply their need in the present time, so that also their abundance may become the supply for your needs, and thus equality may be the result. Even as it is written, He who gathered much, had nothing over, and he who gathered little had no lack.

1131.

Appointed.

Thanks be unto God who is putting the same zeal for you into the heart of Titus. For he not only accepted our appeal, but having more than ordinary zeal, he went out to you of his own accord. And we have sent with him the brother whose praise in the gospel extends through all the churches. And not only that, but he was appointed by the churches to travel with us in this grace which is ministered by us for the glory of the Lord, and to satisfy our own desire.

1132.

Forethought.

We are arranging it in such a way that no one can criticise us for the way we minister this liberal gift. For we give forethought to what is right, not only in the sight of God, but also in the sight of men. So we have sent with them our brother whom we have often tested, and found zealous in many matters, and even more eager now because of his great confidence in you. As for Titus, he is my partner and fellow-worker for you, and as for our brethren, they are the ones sent by the churches, and are a glory of Christ. Therefore, before the churches, give the proof of your love, and of our boasting about you to them.

1133.

Ready.

Now concerning the ministry which is for the saints, it is really unnecessary for me to write you. For I know your zeal, and I boast about you to the Macedonians, (saying) that Achaia has been ready since last year, and your zeal has stirred up most of them. But I have sent the brethren in order that our boasting about you may not be empty in this respect, namely, that you may be ready as I said (you would).

And to spare us from being ashamed of this confidence if some of the Macedonians come with me and find you unprepared—not to mention your own shame.

1134.

Sowing.

So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift which you promised; so that it may be ready as a blessing and not as a revelation of your covetousness (because of your tardiness in making it). The fact is that he who sows sparingly, will also reap sparingly, and he who sows to bless will reap in blessings.

1135.

Giving.

Let each one give as he has purposed in his heart; not sorrowfully, nor as if under compulsion. for God loves a cheerful giver. And God is able to provide you with every gift in abundance, so that in everything you will always have all sufficiency, and may provide in abundance for every good work—as it is written. He scattered abroad; he gave to the poor; his righteousness endures forever.

1136.

Enriched.

He who supplies seed to the sower, and bread for food, will supply and multiply your sown seed, and increase the fruits of your righteousness. You will be enriched in every way for all that is genuine—such as that which through us produces thanksgiving to God. For doing this service not only supplies the wants of the saints, but also overflows through many thanksgivings to God. The proof flowing out of this ministry will glorify God by your matching obedience with profession of the gospel of Christ, and by your genuine fellowship with them and all others, and they will make supplication for you, and will yearn for you on account of the exceeding grace of God which is upon you. Thanks be to God for his gift which can never be told in full.

1137.

Beseech.

I, Paul, myself beseech you by the meekness and gentleness of Christ; I who am lowly when present among you, and show

confidence toward you when absent; I beg this, that when I am present I will not have to be bold with that sternness which I purpose to use against certain ones who have decided that we are walking according to the flesh. Even though we walk in the flesh, we do not make war according to the flesh. For the weapons of our warfare are not carnal, but they are mighty—with God's help—for the pulling down of strongholds, and the casting down of arguments, and everything raised in exaltation against the knowledge of God, and ready to punish every disobedience, and leading into captivity every thought unto the obedience of Christ—in achievement, your obedience will be complete.

1138.

Upbuilding.

You are looking at things according to outward appearance. If any one has become convinced in himself that he is accepted by Christ, then let him take upon himself the second thought, namely, that as he belongs to Christ, so do we also in like manner belong. And if I boast a little beyond measure about our authority which the Lord gave for upbuilding—and not for tearing you down—I am not going to be made ashamed of it.

1139.

Deeds.

I don't want to leave the impression that I am frightening you with letters. For some are saying that my letters are weighty and strong, but my bodily presence is weak and my word is treated as nothing. Let such a one reach this conclusion, namely, that what we are by word through letters when absent, such are we also in deeds when present.

1140.

Measure.

For we do not dare to number ourselves among, or compare ourselves with some who justify themselves. For when they measure themselves by themselves, and compare themselves with themselves, they do not reach the truth. We will not let our boasting extend into things of which no measure has been taken, but we will boast to the length of

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2 COR. 10:2 to 11:9

the measuring rod which the God of measure has given us, and which reaches to you.

1141.

Commends.

We have not over-reached ourselves—like one whose mission did not extend to you; for we were the first to come to you with the gospel of Christ. We did not come unduly boasting about the labors of others, but holding to the hope that as your faith grows, we may be enlarged among you, and in keeping with our rule of reaching out—to preach in regions beyond you, and not to boast about things made ready in the territory of another. Let him who boasts, boast in the Lord. For it is not the one who commends himself, who is accepted, but it is the one whom the Lord commends.

1142.

Recklessness.

I wish you would uphold me in a little of my recklessness. Well, you are upholding me. I am jealous about you with the jealousy of God. I have espoused you to one man—so as to present a pure virgin to Christ. But I entertain fear that, as the serpent completely deceived Eve by his cunning, so your thoughts may be corrupted away from the genuine and reverent devotions to Christ.

1143.

Tolerate.

For if one comes and preaches another Jesus whom we did not preach, or another spirit which you did not receive, or another gospel, which you did not accept; you tolerate him readily. I do not think that I am in any way inferior to the chief apostles. Even if I am unskilled in speech, I am not in knowledge. On the other hand, we have in every way made this plain to you in all things.

1144.

Robbed.

When I preached the gospel of God to you without cost, did I commit sin in abasing myself (tent-making) in order that you might be exalted? I robbed other churches—taking wages from them in order to serve you. When I was with you, and in want, I burdened no one, for my needs

were supplied by the brethren who came from Macedonia, and in every way I have kept myself from being a burden to you, and will continue to do so. The truth of Christ is in me, and, as far as I am concerned this boasting shall not be silenced in the regions of Achaia. And why? Is it because I do not love you? God knows I do.

1145.

Disposition.

And what I am doing, I will continue to do, in order that I may cut off the supply base from those who want a supply base, and still be able to boast that they are found doing just as we are doing. They who have such disposition, are false apostles, deceitful workers, doing their own changing of themselves into apostles of Christ. And this is not any wonder, for Satan himself transforms himself into an angel of light. So it is not strange if his servants also disguise themselves as servants of righteousness. But their end shall be according to their work.

1146.

Foolish.

I say again, let no one think me foolish. But even if you do, then still accept me—even as a fool, in order that I may glory a little. On this foundation of boasting, what I say, I say not as a master, but as one in the foolish stage. Since many boast according to the flesh, I also will boast.

1147.

Courage.

For being wise yourselves, you act kindly toward fools. You put up with it if one enslaves you, or devours, or seizes, or exalts himself, or strikes you in the face. Concerning reproach (heaped upon us) I speak as if it is because we are weak, but I am talking in the dim-seeing state (of mankind). Yet in whatever any one else shows courage, I am courageous also.

1148.

Dangers.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? As if in a madness, I say that I am more so. In more

abundant labors; in many more imprisonments; in excessive lashes; in deaths often; five times by the Jews, I received forty stripes—less one; three times I was beaten with rods; once I was stoned; three times have I been shipwrecked; a night and a day have I been adrift at sea; in journeyings often; in dangers of rivers; in dangers of robbers; in dangers of my countrymen; in dangers from the Gentiles; in dangers in the city; in dangers in the desert; in dangers in the sea; in dangers from false brethren; in labor and toil; in watchings often; in hunger and thirst; in fastings often in cold and nakedness. Apart from these, and in addition to them, is that which presses upon me daily, namely, the care of all the churches. Who grows weak, while I am not weak? Who is trapped, and I am not stirred as if on fire?

1149.

Weakness.

If I must boast, I will boast about the things of my weakness. The God and Father of the Lord Jesus; he who is forever blessed—he knows that I am not falsifying. In Damascus, the governor under Aretas the king, guarded the city of the Damascenes in order to seize me, and through a window in the wall, I was let down in a basket, and fled out of his hands.

1150.

Visions.

I must show exultation, even if not profitable, so I will go on to visions and revelations of the Lord. I know a man in Christ who, fourteen years ago, was caught up to the third heaven. God knows, but I do not know whether he was in the body or out of the body and I know that this man was caught up into paradise—whether in the body, or out of the body, I do not know, but God knows. There he heard unutterable words—such as are not lawful for man to speak.

1151.

Sufficient.

About such a one I will boast, but I will not boast on my own behalf—except of my weaknesses. If I desire to boast, I shall not be foolish, for I will be speaking

the truth. But I will refrain from it, so that no one may think more of me than what he sees or hears from me. And to keep me from being over-exalted because of the extraordinary greatness of the revelations, there was given to me a thorn in the flesh; a messenger of Satan to buffet me, and keep me from being exalted above measure. I besought the Lord three times about this—that it might depart from me, but he said to me, My grace is sufficient for you, for power is made perfect in weakness.

1152.

Strong.

Therefore, I will more gladly boast in weaknesses, in order that the power of Christ may be as a tent over me. For this reason, I take pleasure in weaknesses, in insults, in needing things, in persecutions and in narrowed circumstances. I do this for Christ's sake, for when I am weak, then I am strong.

1153.

Enraptured.

I have gone into ecstasy, but you compelled me to it. I ought to be commended by you. I am in no way inferior to the highest apostles—even if I am nothing. Indeed, the signs of the apostle were wrought among you in complete patience—both by signs and wonders and mighty deeds. In what respect have you been made more inferior than the rest of the churches except that I did not burden you? Forgive me this wrong.

1154.

Seek.

Behold, this is the third time I am ready to come to you, and I will not be a burden, for I do not seek your things, but I seek you. Children are not obligated to lay up for parents, but parents for children. So I will most gladly spend and be spent for your souls. If I love you more, am I loved less? Let us suppose that while I did not myself burden you, yet being crafty, I caught you with guile. Did I take advantage of you through any one of those whom I sent to you? I urged Titus to go, and sent the brother with him. Did Titus take advantage of you? Did we not walk

in the same spirit? And in the very same paths?

1155.

Upbuilding.

Are you, up to the present moment, thinking that we are defending self? No, we speak in Christ and in the presence of God, and every bit of it is for your upbuilding, beloved. I fear my coming and maybe not finding you such as I wish, and that you will not find me what you wish, and that perhaps there may be strife, jealousy, anger, factions, destructive talking, whisperings, high-mindedness and tumults, and that when I re-visit you, my God will humble me in your presence, and I may mourn over many who have heretofore sinned, but have not repented of the uncleanness, sex-prostitution and disgusting manners which they have been guilty of.

1156.

Mighty.

This is the third time I am coming to you. By testimony of two or three witnesses every charge will be sustained. I warned those who heretofore have sinned—and all the rest—just as I did while present on my second visit, and I repeat it, that if I come again, I will not spare—since you desire proof that Christ is speaking in me. He is not weak in dealing with you, but is mighty among you. Although he was crucified in weakness, yet he lives by the power of God.

1157.

Rejected.

Though we are weak in him, we shall live with him toward you by the power of God. Test yourselves to see if you are in the faith; prove yourselves. Don't you know your own selves—whether Jesus Christ is in you? If not, then you are rejected. Now I hope you will find out that we are not rejected.

1158.

Eventually.

We pray to God that you do no evil—not that we may appear as approved, but that you may do right, even though we appear as disapproved. In deed we are not able to do anything against the truth. But what we do will turn out (eventually) for the truth.

1159.

Perfection.

For we rejoice when we are weak, and you are strong. What we pray for is your perfection. For this reason, I write these things while absent, that I may not, when present, use severity according to the authority which the Lord gave me for upbuilding, and not for tearing down.

1160.

Farewell.

Finally, brethren, farewell.

Make yourselves a work of (divine) art. Give heed to admonitions. Consider things from the same viewpoint, live in peace, and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints greet you.

1161.

Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

GALATIANS

1162.

Paul.

Paul, an Apostle, not from men, neither through a man; but through Jesus Christ, and God the Father, who raised him from the dead; also all the brethren who are with me to the churches of Galatia: Grace to you, and peace from God our Father, and from the Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father to whom be the glory forever and ever. Amen.

1163.

Accursed.

I am astonished that you are so quickly turning away from him who called you in the grace of Christ, to another gospel—which is not another (gospel), but an effort on the part of some who are troubling you, to distort the gospel of Christ. But even if we, or an angel from heaven, preach to you a gospel, contrary to that which we preached to you, let him be accursed. As we have said before, so I now say again, that if any one preach to you a gospel, different from the one you have received, let him be accursed.

1164.

Revelation.

Is it my business to change men, or God? Or am I seeking to please men? If I were still pleasing men, I ought not to be a servant of Christ. Brethren, I declare to you, that the gospel which was preached by me, is not according to man. For I did not receive it from man, neither was I taught it, except through a revelation of Jesus Christ.

1165.

Judaism.

For you have heard of my former conduct in Judaism; how I violently persecuted the church of God, and laid it waste; and being more exceeding zealous of the traditions of my fathers, I made progress in Judaism, beyond many of my own age among my people. And when God, who set me apart from my birth and called me through his grace, saw fit to reveal his son to me, so that I might preach him among the Gentiles; I did not confer with flesh and blood, nor did I go up to Jerusalem to them who were apostles before me; but I immediately went away into Arabia, and again returned to Damascus.

1166.

Acquainted.

Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and remained with him fifteen days. But I saw none of the other apostles, except James, the Lord's brother. As one in the presence of God, I am not falsifying in the things I am writing to you. After that I went into the regions of Syria and Cilicia, but I was personally unknown to the churches of Judea, that were in Christ. They had only heard that he, who had once persecuted us, now preaches the faith which he then laid waste. And they glorified God because of me.

1167.

Reputation.

Then, after fourteen years, I went up again to Jerusalem with Barnabas; taking Titus with me also. I went up by revelation, and laid before them the gospel which I preach to the Gentiles,

but I first did it privately to those who were of reputation, lest I should run, or had run in vain.

1168. Smuggled.

Although Titus, who was with me, was a Greek, he was not compelled to be circumcised—even to gratify false brethren who were smuggled in, and others who slipped in to spy out our liberty which we have in Christ, so that they might put us into bondage. But in order that the truth of the gospel might remain before you, we did not yield in submission to them even for an hour.

1169. Esteemed.

And from those who were held in some esteem—whatever they once were makes no difference to me; God does not accept the person of a man—to me, these who had reputation added nothing, but, on the other hand, when they saw that I had been intrusted with the gospel to the uncircumcised, just as Peter to the circumcised; when they perceived the grace that was given unto me, then James, Cephas and John, who were reputed to be pillars, they gave to me and Barnabas the right hand of fellowship that we should go to the Gentiles, and they to the circumcision. For he who worked through Peter for an apostleship to the circumcision, worked through me also to the Gentiles. (They stipulated) only that we should remember the poor—which very thing I was eager to do.

1170. At Fault.

But when Cephas came to Antioch, I opposed him to his face, because he was known to be at fault. For he ate with the Gentiles before certain ones came from James; but after they came, he withdrew and separated himself through fear of the circumcision. And the rest of the Jews played the part with him, so that even Barnabas was carried away by their hypocrisy.

1171. Justified.

But when I saw that they did not walk uprightly—in keeping with the truth of the gospel—I said to Cephas, in the presence of all—If you, being a Jew, live like a Gentile, and not like a Jew,

why do you compel the Gentiles to live like Jews? We, who are Jews by nature, and not sinners of the Gentiles; we know that man is not justified by works of law, but by faith in Christ Jesus. We have believed in Christ Jesus, that we may be justified by the faith of Christ, and not by works of law; for by works of law, no flesh shall be justified. But if seeking to be justified by Christ, we are found to be sinners, then is Christ a minister of sin? Certainly not. For if I build again what I have torn down, then I prove myself a transgressor. For I, through the law, have died to the law, that I might live to God. I have been crucified with Christ. And it is no longer I who live, but Christ who lives in me; for the life which I now live in the flesh, I live by faith which is of the son of God, who loved me, and gave himself for me. I do not set aside the grace of God. For if righteousness is through law, then Christ has died in vain.

1172. Thoughtless.

O thoughtless Galatians, who has bewitched you, when you had Jesus Christ shown crucified right before your eyes? This is the only thing I wish to learn from you, namely, did you receive the Spirit by works of law, or by obedience of faith? Are you so thoughtless? Did you begin in Spirit, and are you now to be perfected by flesh? Have you suffered so many things for nothing, if indeed it is for nothing. Therefore he who supplied you with the Spirit, and works mighty deeds among you, does he do it by works of the law, or by obedience of faith? Even Abraham believed God, and it was counted to him for righteousness.

1173. Faith.

Be it known to you then, that they who are of faith, these are sons of Abraham. For the Scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the gospel to Abraham, saying, In thee shall all the nations be blessed. So

then, they who are of faith are blessed with Abraham who had faith.

1174.

Curse.

But all who rely on works of law, are under a curse: for it is written, Cursed be every one who abides not in all things that are written in the book of the law, to do them. It is plain that no one is justified before God by law, for the righteous shall live by faith.

1175.

Redemption.

Now the law is not a matter of faith (but of doing); for he who does the things (of law) shall live by them. Because it is written, Cursed is every one who hangs upon a tree. Therefore, Christ redeemed us from the curse of the law; having become a curse for us, in order that the blessing of Abraham might come upon the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.

1176.

Covenant.

Brethren, I will speak according to man of how no one sets aside or annuls a covenant of man when it has been confirmed. Now promises were made to Abraham and to his seed. It does not say—to seeds as if there were many, but rather as of one. (It says), To thy seed—which is Christ.

1177.

Confirmed.

I say then, that a covenant that was confirmed by God is not made void, nor is the promise nullified by the law, which came 430 years later. For if the inheritance be by law, it is no longer a matter of promise. But God has given it to Abraham by a promise.

1178.

Transgressions.

Why, then, the law? It was added because of transgressions, until the seed should come to whom it was promised, and it was ordained by angels through the hand of a Mediator. Now God is one, but a Mediator is not of one.

1179.

Promises.

Is the law, then, against the promises of God? Certainly not. For if the law had been given which could give life, then right-

eousness would indeed be by law. But the Scripture has shut up together all under sin, so that the promise by faith in Jesus Christ might be given to them who believe.

1180.

Guarded.

But before faith came, we were guarded under law, and were shut up together until faith should be revealed. So the law has been our teacher, leading us to Christ, that we might be justified by faith. But since faith has come we are no longer under a teacher. For we are all sons of God through faith in Christ Jesus. And as many of you as were baptized into Christ, have put on Christ. There is neither Jew nor Greek, neither slave nor freeman, neither male nor female; but you are all one in Christ Jesus. And if you are Christ's then you are Abraham's seed, and heirs according to promise.

1181.

Heir.

I say that the heir, so long as he is a child, differs in no way from a slave, even though he is the legal ruler of all. For he is under guardians and stewards, until the time appointed by the father. Even so with us—when we were children, we were slaves under the primary elements of the world. Then came the fullness of time when God sent forth his son, born of a woman, born under law, so that he might redeem those who are under law and that we might receive adoption as sons. And because you are sons, God has sent the spirit of his son into our hearts, crying, Abba, Father. So then you are no longer a slave, but a son; and if a son, then you are an heir—made so by God.

1182.

Bondage.

But formerly, when you did not know God, you were in bondage to those who by nature are not gods. But now that you have come to know God—or rather to be known by God—how can you turn back again to the weak and beggarly elements? Do you wish to become slaves to them again? You are observing days, months, seasons, and years. I am afraid that the labor I spent on you was wasted.

I am in need of you, brethren. Keep on becoming as I am, and I as you. You have not wronged me in anything. You know that it was because of a bodily ailment that I preached the gospel to you at first. And yet what was a trial to you because of my physical condition, you did not count it as worthless, or loathe it. But you received me as an angel of God; even as Christ Jesus.

1184.

Truth.

What has become of the happiness you felt? For I bear you witness that had you been able, you would have plucked out your eyes and given them to me. Have I, then, become your enemy by telling you the truth?

1185.

Zealous.

They are zealous about you for no good purpose. They want to exclude you to make you zealous for them. It is always good to be zealous in what is good—not just when I am present with you. My little children, I am in birth-pangs again for you until Christ be formed in you. I could wish to be present with you now, and to use the varying tones of my voice—for I am perplexed about you.

1186.

Under Law.

Tell me, you who wish to be under law, (is it because) you do not understand the law? For it is written that Abraham had two sons; one by a slave and one by a free woman. The one by the maid servant was born according to the flesh, but the one of the free woman (was born) through promise.

1187.

Allegory.

Now this is an allegory; for these (women) are two covenants. One is from Mount Sinai, bringing forth (children) for slavery. She is Hagar. And this Hagar is Mount Sinai in Arabia. She is typical of the Jerusalem which now is; for she is in slavery with her children. But the Jerusalem which is above is free, and she is our mother. For it is written, Rejoice, O barren one who does not bear, break forth and shout; you who are not in the pangs of child-birth; because the

desolate has more children than she who has a thousand.

1188.

Freedom.

Now we, brethren, like Isaac, are children of promise. But as it was then, the one born according to the flesh persecuted him who was born according to the Spirit, and so it is now. But what does the Scripture say? (It says) Cast out the maid servant and her son; for the son of the maid servant shall not be heir with the son of the free woman. So then brethren, we are not children of the slave but of the free woman. Christ set us free with freedom. Therefore, stay free and do not submit again to the yoke of slavery.

1189.

Profit.

Now I, Paul, say to you, that if you receive circumcision, Christ will profit you nothing. Again I testify to every man who receives circumcision that he is obligated to keep the whole law. Whoever you are who would be justified by law; you are severed from Christ; you have fallen away from grace.

1190.

Hope.

But we, through the Spirit of faith, wait for the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision has any power, (but the power) is faith working through love.

1191.

Leaven.

You were running well. Who cut in on you and kept you from obeying the truth? This enticing was not from him who called you. A little leaven leavens the whole lump. I have confidence in the Lord that you will accept no other viewpoint. He who troubles you will bear his own judgment—whoever he is. And, brethren, if I still preach circumcision, why am I still persecuted? In that case, the stumblingblock of the cross has been removed. I wish that those who are unsettling you would do more cutting on themselves (than is done in circumcision).

1192.

Supply-Base.

Brethren, you were called for

freedom. However, do not use the freedom as a supply-base for the flesh, but through love, serve one another. For the whole law is fulfilled in one word, namely, You shall love your neighbor as yourself. But if you bite and devour one another, then be on guard lest you be consumed one by another.

1193.

Admonish.

I admonish that you walk by the Spirit, and do not end up in gratification of fleshly craving. For the flesh craves against the Spirit, and the Spirit against the flesh, and these are opposed to each other—to keep you from doing the things you wish to do. But if you are led by the Spirit, you are not under law.

1194.

Sins.

Now the works of the flesh are in full view. They are sex-prostitution, uncleanness, loathsomeness, idolatry, sorcery, enmities, strife, rivalry, emotional explosions, contentions, divisions, taking sides, grudge-holdings, drunkenness, irreverent celebrations, and such like. I now tell you, as I told you before, that they who practice such things shall not inherit the kingdom of God.

1195.

Righteousness.

On the other hand, the fruit of the Spirit is love, joy, peace, long-suffering, kindness, faith, meekness, and self-control. Against such things there is no law. And those who belong to Christ have crucified the flesh with its passions and desires. If we have life by the Spirit, let us also walk by the Spirit. Let us not become glorifiers of vanity; let us not provoke or envy one another.

1196.

Trespassing.

Brethren, if a man is overtaken by any trespass, then you who are spiritual restore such a one in the spirit of meekness; keeping in sight your own self—lest you be tempted. Bear one another's burdens, and so fulfill the law of

Christ. For if any one thinks he is something when he is nothing, he deceives himself.

1197.

Test.

Let each one test his own work. Then he will have a ground for boasting about himself, and not be confined to boasting about some one else. For every one will have to carry a load of his own. Let him who is taught the word share all good things with him who teaches.

1198.

Life.

Be not deceived. God is not mocked. For whatsoever a man sows, that shall he also reap. He who sows to the flesh, shall of the flesh reap corruption, but he who sows to the Spirit, shall of the Spirit reap life everlasting.

1199.

Well-Doing.

And let us not grow weary in well-doing, for in due season we shall reap, if we faint not. Therefore, as we have opportunity, let us do good to all, and especially to those of the household of faith.

1200.

Reason.

Notice with what large letters I have written you with my own hand. Those who wish to make good-showing in the flesh—they are the ones who compel you to be circumcised, and for the sole reason that they may not be persecuted for the cross of Christ.

1201.

Cross.

For those who are circumcised do not themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world.

1202.

Marks.

For neither circumcision is anything, nor uncircumcision, but a new creature. Peace and mercy be upon all who walk according to this rule, and upon the Israel of God. Henceforth, let no one trouble me, for I bear in my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren; Amen.

EPHESIANS

1203.

Paul.

Paul, an apostle of Christ Jesus, through the will of God, to the saints (who are in Ephesus), and to the faithful in Christ Jesus. Grace to you and peace from God our Father, and the Lord Jesus Christ.

1204.

Foundation.

Blessed be the God and Father of our Lord Jesus Christ who has blessed us in every spirit blessing in heavenly things by Christ, according as he chose us in him before the foundation of the world that we should be holy and without blemish before him in love; having afore-separated us unto himself, according to the good pleasure of his will; for the praise of the glory of his grace which he favored us with in the Beloved.

1205.

Redemption.

In whom we have redemption through his blood; the forgiveness of fall-downs, according to the riches of his grace which he made to abound to us in all wisdom and purpose; having made known unto us the mystery of his will according to his good pleasure which he purposed in himself for the family-management of the fulness of times; to head-up all things in Christ; things in heaven and things on the earth in him in whom we have obtained inheritance; being foreordained according to the purpose of him who works all things after the counsel of his will, that we, who before trusted in Christ, be to the praise of his glory.

1206.

Salvation.

In whom you also, having heard the word of truth, the good tidings of your salvation; in whom also believing you were sealed by the Holy Spirit of the promise, which is the first payment of our inheritance, looking forward to release of the full possession to the praise of his glory.

1207.

A Prayer.

Wherefore I also, having heard of the faith among you in the Lord Jesus, and which is unto

all the saints, I cease not giving thanks for you; making mention of you in my prayers that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in full knowledge of him; that the eyes of your heart being enlightened, you may know what is the hope of his calling; what the riches of the glory of his inheritance among the saints, and what is the exceeding greatness of his power to us who believe; like the energy of the mighty powers which he exercised in the Christ when he raised him from the dead, and seated him at his right hand among the heavenlies, above all rule and authority, and power and might, and dominion, and every name that is named, not only in this age, but also in that to come. And he put all things under his feet, and gave him as the head over all things to the church; which is his body; the fulness of him who fills all in all.

1208.

Trespases.

And you were dead by trespases and the sins in which you once walked, like the generation of this world; according to the ruler of the power of gloom; the spirit which now works in the sons of disobedience; among whom also we all once had our conduct in the desires of the flesh; doing the will of the flesh and of the thoughts, and were by nature children of wrath, even as the rest.

1209.

Mercy.

But God, being rich in mercy, because of his great love with which he loved us; even us who were dead in trespases, he made alive in Christ (by grace you are saved) and raised and seated us in heavenly places in Christ Jesus; that he might show in the ages to come the exceeding riches of his grace in kindness toward us in Christ Jesus. For by grace you are saved through faith, and this not of yourselves; it is the gift of God; not of works, lest any one should boast. For we are his workmanship; created in Christ Jesus for good works

which God afore-time prepared that we should walk in them.

1210. Alienated.

Wherefore, remember that you were once Gentiles in the flesh; who were called uncircumcision by that called circumcision in the flesh made with hands; that you were at that time without Christ; alienated from the commonwealth of Israel, and strangers to the covenant of promise; having no hope, and without God in the world.

1211. Enmity.

But now in Christ Jesus you who once were afar off have become near in the blood of Christ. For he is our peace who has made both one, and broken down the middle wall of separation. In his flesh he annulled the enmity; the law of commandments and ordinances, so that the two he might create in himself as one new man; making peace, and might reconcile both in one body unto God through the cross; having by it put to death the enmity. And coming he preached peace to you the afar-off, and peace to the near. For through him we both have access in one Spirit unto the Father.

1212. Fellowcitizens.

So, then, you are no longer strangers and sojourners, but you are fellowcitizens of the saints and of the family of God; being built upon the foundation of apostles and prophets; Christ Jesus himself being the chief cornerstone; in whom the whole building fitly framed together grows into a holy temple in the Lord, in whom you also are builded together for a dwelling of God in the Spirit.

1213. Prisoner.

For this cause, I Paul, am the prisoner of Jesus Christ on behalf of you Gentiles; if indeed you have heard of the administration of the grace of God given to me for you; that by a revelation was made known unto me the mighty mystery, as I wrote before briefly; by the reading of which you will be able to understand my knowledge in the mystery of Christ, which in other generations was not made known

to the sons of men, as it is now revealed to his holy apostles and prophets in Spirit; that the Gentiles should be fellow-heirs, and of the same body and partakers of the promise in Christ Jesus through the gospel; of which I became a minister by the gift of the grace of God which was given to me according to the operation of his power; to me, the very least of all saints, was this grace given, that I might preach among the Gentiles the unsearchable riches of Christ; to enlighten as to what is the administration of the mystery hidden from the ages in God the Creator of all things, that now there may be made known to principalities and authorities in heavenly places, through the church, the diversified wisdom of God, according to the purpose of the ages which he wrought in Christ Jesus our Lord; in whom we have boldness and access in confidence through the faith of him. Wherefore, I ask that you lose not heart over my tribulations suffered in your behalf; they are your glory.

1214. A Prayer.

For this cause I bow my knees to the Father from whom all the family in the heavens and on earth is named; that he may grant to you, according to the wealth of his glory, to be strengthened with power by his Spirit in the inner man; that through faith Christ may dwell in your hearts in love; being rooted and founded that you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth all knowledge; that you may be filled unto all the fulness of God. Now unto him who is able, by the power working in us, to do far above all that we ask or think; to him be glory in the church, and in Christ Jesus unto all generations of the age of ages. Amen.

1215. Unity.

I, therefore, the prisoner of the Lord, beseech you that you walk worthily of the calling with which you were called; with all lowliness of mind, and meekness; with long-suffering; bearing with

one another in love; being diligent to keep the oneness of the Spirit in the bond of peace. One body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all.

1216.

Captivity.

But to each one of us was given grace according to the measure of the gift of Christ. Wherefore he says, having ascended on high, he led captivity captive, and gave gifts unto men. But what does the ascending mean except he first descended to the lowest region of the earth? He who descended is the same as he who ascended above all heavens that he might fill all things.

1217.

Perfecting.

And he gave some apostles, some prophets, some evangelists, some pastors, some teachers for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ, until we all come unto the oneness of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we be no longer speechless infants, being tossed and carried about by every wind of teaching in trickery of men and villainous way of error. But being truthful in love, we may grow up into him in all things, who is Christ the head; from whom all the body fitly framed together and compacted by every joint of supply, and in the measure of the functioning of each individual part, the growth of the body makes for itself a building up in love.

1218.

Randomness.

This, therefore, I say, and testify in the Lord, that you walk no longer as the Gentiles walk in randomness of their mind, being darkened in understanding, alienated from the life of God because of the ignorance which is in them by reason of the hardness of their hearts; who, having cast off all feeling, have given themselves up to unrestraint for the

working of every uncleanness of greed.

1219.

Conduct.

But you have not thus learned Christ if you have heard him and been taught in him as the truth is in Jesus; that you put off, with respect to your former conduct, the old man who is corrupt as deceit appeals to his desires but be renewed in the spirit of your mind, and put on the new man who according to God has been created in righteousness and holiness of truth.

1220.

Falsehood.

Wherefore, putting away falsehood, speak the truth each one with his neighbor, because we are members one of another. Be angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. He who steals, let him steal no more but let him labor working with his hands that which is good that he may have wherewith to divide with him who has need. Let no corrupt word proceed out of your mouth, but such as is good for needful edification that it may give grace to the hearer. And grieve not the Holy Spirit of God by which you have been sealed for a day of redemption. Let all bitterness and wrath and anger and clamor and blasphemy be taken away from you, with all evil. And become kind to one another, compassionate, forgiving one another, even as God in Christ forgave you.

1221.

Imitators.

Become, therefore, as imitators of God, as beloved children, and walk in love as Christ also loved you and gave himself up for you; an offering and a sacrifice of fragrant odor to God. But sexual vice and all uncleanness, let them not be named among you, as it becometh saints; and filthiness, and foolish talking, and trickiness, which are not becoming, but rather giving of thanks. For this you know that no fornicator or unclean, or covetous one, who is an idolator, has an inheritance in the kingdom of Christ and of God.

1222.

Wrath.

Let no one deceive you with vain words; for because of these things cometh the wrath of God upon the sons of disobedience. Become, therefore, no partakers with them. For once you were darkness, but now you are light in the Lord. Walk as children of the light. For the fruit of light is in all goodness and righteousness and truth; proving what is acceptable to the Lord. Have no fellowship with the unfruitful works of darkness, but rather even reprove them. For the things done by them in secret—it is a shame even to speak of. Yet all things that are reprovèd are exposed by the light; for everything that is made manifest is light.

1223.

Light.

Wherefore, he says, Awake thou who sleepest, and arise from the dead, and Christ shall give thee light.

Look, therefore, exactly how you walk; not as unwise, but as wise; redeeming the time because the days are evil. Therefore, become not thoughtless, but understand what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking unto one another in psalms and hymns and spiritual songs; singing and making music in your heart unto the Lord. Giving thanks always for all things in the name of our Lord Jesus Christ to God the Father; being subject to one another in the fear of Christ.

1224.

Submit.

Women submit yourselves unto your own men as unto the Lord because the man is head of the woman even as Christ is head of the church; himself the savior of the body but as the church is subject to Christ even so are the women to the men in all things.

1225.

Unblemished.

Men, love the women even as Christ loved the church and gave himself for it that he might sanctify it; having cleansed it by the washing of water in the word, that he might present it to him-

self, a glorious church, not having spot or wrinkle or any such thing, but that it should be wholly without blemish.

1226.

Love.

Just so men ought to love their own wives as their own bodies. He who loves his own wife loves himself for no one yet ever hated his own flesh but nourishes it and cherishes it as also Christ the church.

1227.

Cleave.

For we are members of his body, for this cause shall a man leave his father and mother and cleave to his woman and they too shall become one flesh. This mystery is great, but I refer to Christ and the church, however, let each one of you love his own woman as himself and let the woman show deference to the man.

1228.

Obedience.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with a promise: that it may be well with thee and that thou mayest live long on the earth.

1229.

Admonition.

Fathers, provoke not your children to anger, but bring them up in the training and admonition of the Lord. Servants, those who are your masters according to the flesh, obey with fear and trembling, in simplicity of heart, as unto Christ. Not with eyeservice or as men-pleasers, but as servants of Christ, doing the will of God from the soul; serving with good will, as unto the Lord, and not unto men, knowing that each, whatever good he does, he shall for this receive from the Lord, whether he be bond or free.

1230.

Impartiality.

And you, masters, do the same things toward them, forbearing threatening, knowing that the Lord of both them and you is in heaven, and there is no partiality of persons with him.

1231.

Strength.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God

that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and against powers, and against the world-rulers of this darkness, and against spiritual wickedness in heavenly places.

1232.

Armor.

Wherefore, take to yourself the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand

Stand, therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; over all taking the shield of faith wherewith you shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; through all prayer and supplication, praying at every season in the Spirit, and in it being watchful in all

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perseverance and supplication for all the saints.

1233.

Boldness.

And on my behalf that speech may be given me in the opening of my mouth that in boldness I may make known the mystery of the gospel; for which I am an ambassador in chains, that I may speak boldly as I ought to speak.

1234.

Affairs.

But that you also may know my affairs; how I do; Tychicus the beloved brother and faithful minister of the Lord, will make known unto you all things; whom I have sent to you for this purpose that you may know the things concerning us, and that he may comfort your hearts.

1235.

Sincerity.

Peace to the brethren, and love with faith from God the Father and of the Lord Jesus Christ. Grace with all who love our Lord Jesus Christ in sincerity.

PHILIPPIANS

1236.

Slaves.

Paul and Timothy—slaves of Christ Jesus; to all the saints in Christ Jesus who are in Philippi—with overseers and deacons. Grace to you, and peace from God our Father and the Lord Jesus Christ.

1237.

Memory.

I thank my God every time you come into my memory, and in every prayer of mine for you all, I always make the prayer with joy, because of your assistance in the gospel from the first day until now, and I have the definite confidence that he who began a good work in you, will go on perfecting it until the day of Jesus Christ.

1238.

Bonds.

It is right for me to think this way about all of you, because I have you in my heart, for, both in my bonds, and in the defense and confirmation of the gospel, you were all my fellow-sharers in the grace. God is my witness how I yearn for you all in the affections of Christ Jesus. And for this I pray, that your love may abound more and

more in knowledge and complete understanding; even to the point where you will approve the things that stand up under all tests, so that you may be pure and cause no one to stumble until the day of Jesus Christ, and that you will have been filled with fruit of righteousness through Jesus Christ, to the glory and praise of God.

1239.

Advance.

I want you to know, brethren, that what has happened to me has helped in advancing the gospel, so that it has become well known to the whole Palace and to all the rest that my bonds are for Christ's sake, and most of the brethren have been made confident in the Lord by my imprisonment, and are much more venturesome to speak the word of God without fear.

1240.

Assigned.

Some indeed preach Christ because of envy and rivalry, but others from good will. Some do it out of love—knowing that I am assigned for defense of the gospel. Others, by the motive of partyism announce Christ, but

not sincerely; for their thought is to raise up affliction with my bonds. What is the result? It means more in every way, and whether in pretense or in truth, Christ is preached, and in this I rejoice.

1241.

Salvation.

Yes, and I will rejoice, for I know that through your prayers and the help of the spirit of Jesus Christ, this will help in my salvation. It is my eager expectation and hope to have nothing to be ashamed of, but with complete boldness at all times, even as now, Christ shall be magnified in my body—whether by life or death.

1242.

Gain.

For me to live, is Christ, and to die, is gain. If it is to be life in the flesh; this for me, means fruitful labor. I will not say which I would choose. I am hemmed in by two influences: one a desire to depart and be with Christ; for that is far better. But to remain in the flesh is more necessary on your account. Being convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith, so that in me your cause for rejoicing in Christ may be greater because of my coming again to you.

1243.

Worthy.

Above all else, let your manner of life be worthy of the gospel of Christ, so that whether I come and see you, or being absent, I hear things about you; that you stand firm in one spirit; with one soul striving side by side for the faith of the gospel, and that you are in no way frightened by the adversaries. This will be a clear sign of their destruction, but of your salvation—and this is from God, for it has been graciously given to you, not only to believe on him, but also to suffer for Christ; for you will be engaged in the same conflict which you saw in me, and now hear that I am experiencing.

1244.

Until.

If Christ makes any appeal to you; if there is any encourage-

ment in love; if any fellowship of the Spirit; if any affection and pity, then complete my joy by thinking in unity, and having the same love, and with souls united—this is the highest thinking. Do nothing with either contention or vainglory as the motive, but in lowliness of mind, esteeming others better than yourselves not just as watchmen for your own individual interests, but also for the individual interests of others.

1245.

Equality.

Let this mind be in you—which was also in Christ, who though in the form of God, he did not consider equality with God as a prize to be held onto, but emptied himself and took the form of a slave, and the experience of being born in the likeness of men. Then when he was found in the likeness of man, he humbled himself, and became obedient unto death—even the death of the cross.

1246.

Confess.

For this reason, God highly exalted him, and freely bestowed upon him the name that is above every name; that at the name of Jesus every knee should bow; in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord—to the glory of God the Father.

1247.

Effort.

Therefore, my beloved, as you have always obeyed me, not just in my presence, but now, in my absence, use much greater effort and work out your own salvation with fear and trembling. For God is at work in you, both to will and to work, because he is pleased to do so.

1248.

Blameless.

Do all things without murmuring or disputing, so that you may become blameless and harmless; as children of God; without blemish in the midst of a crooked and distorted generation—among whom you shine as lights in the world; holding fast the word of life so that in the day of Christ I may have a cause for boasting that I did not run in vain or labor in vain. But if in the sacrifice and service of your faith, I am poured out like something offered

on the altar of sacrifice, I am glad and rejoice with you all. Be glad and rejoice with me in the same manner.

1249.

Cheered.

I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by knowing things about you. I have no one with a soul like his, who will be genuinely anxious about matters that pertain to you. They are all seeking their own interests; not the things of Christ Jesus. But you know the test of him (Timothy), how as a child with a father, he served with me for the gospel. I hope, therefore, to send him at the very moment I learn how things go with me. I have confidence in the Lord that I myself also will come soon.

1250.

Need.

I have decided that it is needful to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but he is your messenger and minister to my need. For he has been longing for you all—to see you, and grieving because you heard he was sick.

1251.

Mercy.

Indeed he was sick, and near death, but God had mercy on him, and not only him, but upon me also, that I might not have sorrow on top of sorrow. Therefore, I am the more eager to send him so that you may rejoice at seeing him, and that I be less sorrowful. Receive him, therefore, in the Lord, with all joy, and give honor to such as he. For because of the work of the Lord, he came near to death. He risked his life that he might fill up anything that was lacking in your service for me.

1252.

Lookout.

Finally, my brethern, rejoice in the Lord. It is truly no trouble for me to repeat these things in my writing to you, and it is safe for you. You keep a lookout for dogs. Keep a lookout for evil workers. Beware of those who mutilate the flesh. For we are the circumcision who worship God in spirit, and glory in Christ Jesus, and do not trust in flesh.

1253.

Confidence.

Yet I have grounds for fleshly

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PHIL. 2:18 to 3:16

confidence. If any one else thinks he has grounds for fleshly confidence, I have more:—circumcised on the eighth day; of the stock of Israel (not a proselyte); of the tribe of Benjamin; a Hebrew of Hebrews; a Pharisee in my attitude toward the law; my zeal was such that I persecuted the church; my righteousness under the law was blameless.

1254.

Gain.

Yet the very things that I counted as gain, I have set down as loss for Christ. Yes, indeed, because of the excellency of the knowledge of Christ Jesus my Lord, I have truly set down the pursuit and possession of everything else as loss. Because of him I have suffered the loss of all things, and what I have thus lost I set no more value on than I do trash that is thrown away. I do this that I may gain Christ, and be found in him—not having my own righteousness, which is of law, but (having) that righteousness which is through the faith of Christ—even the righteousness of God that rests upon faith, and that I may know him, and the power of his resurrection, and the fellowship of his sufferings; ever becoming like him in his death, so that if from this I may attain unto the resurrection from the dead.

1255.

Pursuit.

Not that I have already achieved this, or been made perfect. But I am in pursuit that I may catch that for which I was caught by Christ Jesus. Brethren, I do not consider that I have as yet made it my own, but with me everything is shaped by the one purpose, so forgetting things of the past, and stretching myself forward to things that lie ahead, I press onward toward the goal for the prize of the high calling of God in Jesus Christ. Let as many of us as are mature be thus minded, and what you think about other things, God will take care of this by revelation to you. But whatever we have attained (in viewpoint or knowledge), let us live it.

1256.

Example.

Brethren, become imitators of me, and, since you have us as an example, take notice of those who live as we do. For I have told you often, and now tell you even weeping, that many are living as enemies of the cross of Christ—whose end is destruction, whose god is the belly, and whose glory is their shame; their minds are set on earthly things.

1257.

Government.

But our government is in heaven, and from it we wait for a Saviour, even the Lord Jesus Christ, who will change our lowly body into the likeness of his glorious body by the power which also enables him to subject all things to himself.

1258.

Entreat.

So then, my beloved and longed-for brethren; my joy and crown; stand fast my beloved, in the Lord. I entreat Euodia, and I entreat Syntyche that in the Lord they look at things from the same viewpoint. And I ask you, as a true yokefellow to take hold with them, for side by side with me they have helped in the gospel, and also side by side with Clement, and the rest of my fellow workers, whose names are in the book of life.

1259.

Fairness.

Rejoice in the Lord always, and again I say, rejoice. Let your gentle fairness be known to all men. The Lord is within reach of hand. Do not be divided in mind, but in everything, by prayer and supplication—with thanksgiving, let your requests be made known to God. And the peace of God which passes all understanding will stand guard over your hearts and thoughts in Christ Jesus.

1260.

Peace.

Finally, brethren, whatever is true, whatever is worthy of worship, whatever is just, whatever is pure, whatever is lovely, whatever is praiseworthy; if there is

any excellence, or anything worthy of praise, think on these things, and what you have learned and received and heard and seen in me, practice these things, and the God of peace shall be with you.

1261.

Needs.

I rejoice in the Lord greatly because now, after a lapse of time, you have blossomed forth again in thinking of my welfare. Indeed you were concerned about it, but you had no opportunity. I am not talking about being in want, for I have learned that the circumstances I am in are sufficient for my needs. I know how to be abased, and I know how to abound. In any and all circumstances I have learned the secret of being either fed or hungry; of having abundance, or being in want. I can do all things in him who gives me power.

1262.

Sharing.

But you acted beautifully in sharing my trouble. For you Philippians personally know that in the beginning of the gospel, when I left Macedonia, no church except you alone shared with me in the matter of giving and receiving. For even in Thessalonica you sent once, and then a second time to my need. Not that I seek the gift, but I seek the fruit which increases to your account.

1263.

Payment.

I have received full payment, and even more. I am filled since I received from Epaphroditus the things you sent. It was a fragrant offering; a sacrifice acceptable and pleasing to God. And my God will supply every need of yours according to his glorious riches in Christ Jesus. Unto our God and Father be glory forever and ever, Amen.

1264.

Greet.

Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you—especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.

COLOSSIANS

1265.

Peace.

Paul an apostle of Christ Jesus by the will of God, and Timothy the brother, to the saints who are at Colosse, and to the faithful brethren in Christ. Grace to you and peace from God Our Father.

1266.

Thanks.

We give thanks to God the Father of our Lord Jesus Christ. We pray for you constantly, and we have heard of your faith in Christ Jesus, and the love which you have for all the saints because of the hope which is laid up for you in heaven. The hope which you heard about before in the gospel's true word which is present among you, just as it is in the whole world bearing fruit in the same way that it has been among you from the first day you heard it, and understood the grace of God as it really is, and as you learned it from Epaphras, our beloved fellowslave. He is a faithful servant of Christ on our behalf, and has made clear to us your love in the Spirit.

1267.

Prayer.

And because of this, from the very day we heard it, we have not stopped praying for you, and asking that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, and that you walk worthy of the Lord; giving him complete pleasure in every good work; bearing fruit and increasing in the knowledge of God. And that you may be made strong with all power that is in keeping with his glorious might so that you may stand up under the load, and practice longsuffering with joy, and that you may give thanks to the Father who has made us fit to share a part of the inheritance of the saints in light, and who has delivered us from the power of darkness and transferred us into the kingdom of the son of his love—in whom we have redemption; the forgiveness of sins.

1268.

Image.

He is the image of the invisible God; the first-born of all creation. For in him were all things created in heaven and on earth;

things visible and things invisible; whether thrones, or dominions or principalities or powers. All things were created through him and for him. He is before all things and in him all things stand together. He is the head of the body—the church. He is the beginning; the first-born from the dead, so that in all things he might hold first place. It was thought good for all fullness to dwell in him, and to use him in reconciling all things to himself; whether things on earth or things in heaven, and to make peace by the blood of his cross.

1269.

Minister.

And you who were at one time shut out, and enemies with the mind on evil works, he has now reconciled in the body of his flesh by death, in order to present you holy and blameless, and not to be called to account before him, if you truly continue in the faith; having become foundationed and steadfast, and not moved away from the hope of the gospel which you heard, and which has been preached to the whole creation under heaven, and of which I, Paul, became a minister.

1270.

Afflictions.

I now rejoice in sufferings for you, and in my flesh I take my turn to complete what still lies ahead in the afflictions of Christ for his body—which is the church. Of it, I was made a minister according to God's housekeeping plan that was given to me to give full scope to the word of God, even to the mystery that has been hidden from ages and generations, but has now been made clear to his saints.

1271.

Glory.

To them, God chose to make known among the Gentiles how rich is the glory of this mystery—which is Christ in you, the hope of glory. Him we preach, warning every man, and teaching every man in all wisdom, so that we may present every man perfected in Christ. To this end I toil; striving according to his energy which works in power through me.

1272.

A Prayer.

I want you to know how great

a struggle I am engaging in for you, and for those at Laodicea, and for all who have not seen my face in the flesh, that their hearts may be comforted, and knit together in love, and brought into all the richness of complete conviction in understanding, and to a knowledge of the mystery of God, and of Christ in whom are hidden all the treasures of wisdom and knowledge.

1273. Cheating.

I am saying this to keep any one from cheating you by false reasoning and persuasive words. Even though I am absent from you in the flesh, I am with you in spirit, both rejoicing and seeing your unbroken lines of battle, and the fixedness of your faith toward Christ. Since, therefore, you have received Christ Jesus the Lord, then live in him, rooted and built up in him, and established in the faith, just as you were taught it, and let your thanksgiving in him be unbounded.

1274. Watch.

Be on the watch to keep any one from carrying you off as mere booty by using philosophy and trickery that leaves you empty, and does it according to the tradition of men, and according to the materiality of the world, and not according to Christ. It is in him that all fullness of the divine nature dwells in bodily form, and when you are in him, you have been made complete, for he is the head of all rule and authority. When in him, then you have been circumcised with a circumcision made without hands—by the putting off of the body of flesh in the circumcision of Christ.

1275. Transgressions.

And you were buried with him in baptism, in which you were also raised with him by faith in the work of God who raised him from the dead. So then you who were dead in transgressions, and the uncircumcision of your flesh, he has given you a partnership in life with him.

1276. Exposed.

Through grace he forgave us all transgressions. He blotted

out the hand-written decrees that were against us. This he took out of our midst and nailed it to the cross. And by it (the cross), he stripped from himself all rulerships and authorities, and by triumphing over them, he exposed them to view.

1277. Shadow-Caster.

Therefore, let no one judge you about food and drink, or in the matter of a feast or new moon or sabbaths. These are only a shadow of what is to come. The body (the real shadow-caster) is Christ. Let no one who is satisfied with low-mindedness and angel-worship umpire against you. For being vainly puffed up by his fleshly mind, he takes his stand on things he has seen, and does not hold fast to the Head, from which the whole body—through joints and ligaments being nourished and knit together, it grows the growth of God.

1278. Materiality.

If with Christ you have died to the materiality of the world, why do you submit yourselves to decrees, and thus act as if you lived in the world? Don't cling to them. Don't taste or handle them. Like the commandments and teachings of men, these things all perish when they have been given full test of usage. These things indeed have an appearance of wisdom in worshipping what is craved and in low-mindedness and in not sparing the body, but not one of them has any value in fighting against the flesh's desire to be satisfied.

1279.

Seek.

If, then, you have been raised with Christ, seek the things that are above—where Christ is seated at the right hand of God. Set your minds on things above; not on things upon the earth. For you died and your life has been hidden with Christ in God. When Christ, who is our life, shall be made to appear, then you shall be made to appear with him in glory.

1280.

Idolatry.

Therefore, put to death the parts that belong to the earth, (such as) sex-prostitution, uncleanness, mental suffering, evil desire, and covetousness which is

idolatry. Through these things the wrath of God is coming. And once, while you walked among them, you lived them. But now put away all these, namely, anger, raging, evil disposition, hurtful talk, and disgraceful words out of your mouth.

1281.

Likeness.

Do not lie to one another—since you have put off the old man with his practices, and have put on the new nature, which is being renewed into knowledge and into the likeness of its Creator. In this (new man) there does not exist Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or freeman, but Christ is all and in all.

1282.

Chosen.

Therefore, as holy and beloved, and as God's chosen ones, put on a heart of compassion, kindly usefulness, lowliness of mind, meekness, longsuffering, bearing with one another, and graciously forgiving one another if any one has a complaint against any one. Just as the Lord has forgiven you, so must you forgive.

1283.

Umpire.

And on top of all these things put on love, which is the perfect bond. And let the peace of Christ be the umpire in your hearts. To this you were called in one body. Grow in thankfulness, and let the word of Christ dwell in you in its full wealth of wisdom. Teach and admonish yourselves with psalms, hymns and spiritual songs. Out of gratitude, let your singing be from your hearts unto God. And whatever you do in word or deed, do everything, in the name of the Lord Jesus, and give thanks to God the Father through him.

1284.

Harmony.

Women, be in subjection to the men in the way that harmonizes with the Lord. Men, love the women, and do not be bitter against them. Children, give full obedience to parents, for in the Lord, this is acceptable. Fathers, do not provoke your children to anger, because they may lose heart.

1285.

Obedience.

Slaves, give full obedience to them who are your masters ac-

cording to the flesh. Don't do this just while the master is looking on; don't do it as mere pleasers of men, but do it in whole heartedness and in fear of the Lord. Whatever you do, let the work be done out of the soul, and as to the Lord, and not to men—knowing that from the Lord you will receive your reward from the inheritance. You are serving the Lord Christ. The wrong-doer will be paid back from the wrong he has done. And there is no favoritism. Masters, treat your slaves justly and with equality—knowing that you also have a master in heaven.

1286.

Imprisoned.

Continue steadfastly in prayer, and wide awake about giving thanks in prayer. And pray for us also that God may open to us a door for the word—to speak the mystery of Christ, on account of which I have been imprisoned, and to make it as clear as is necessary in my speech.

1287.

Speech.

Conduct yourselves wisely toward outsiders. Buy up time. Let your speech always be gracious—seasoned with salt, and with the desire to know how you need to answer each one.

1288.

Tychicus.

Tychicus will tell you about all my affairs. He is a beloved brother, and faithful minister and fellow-servant in the Lord. I have sent him to you for this purpose that you may know things that concern us, and that he may comfort your hearts. With him is Onesimus the faithful and beloved brother—who is one of yourselves. They will tell you about everything here.

1289.

Instructions.

Aristarchus, my fellow prisoner, greets you, and also Mark, the cousin of Barnabas. You received instructions about him (Mark) that if he should come, you were to receive him. Jesus who is called Justus (greets you). These (above-named) are the only ones of the circumcision who are associated with me for the kingdom of God, and they have become a comfort to me.

1290.

Witness.

Epaphras greets you. He is one of you, and a servant of Christ. He is ever striving for you in prayers, that you be perfected and brought to complete conviction in all the will of God. I bear witness for him that he is heavily burdened for you, and those in Laodicea, and also those in Hierapolis.

1291.

Letter.

Luke, the beloved physician, and Demas greet you. Give my

greetings to the brethren in Laodicea, and to Nympha, and to the church that is in her house. And when this letter has been read among you, see to it that it is read in the church of the Laodiceans, and that you read the one from Laodicea.

1292.

Heed.

Tell Archippus to take heed to the ministry which he received in the Lord—that he may fulfill it. I, Paul, write this greeting with my own hand. Keep in memory my bonds. Grace be with you.

1 THESSALONIANS

1293.

Load.

Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you, and peace. We give thanks to God always for all of you, and make mention of you in our prayers. Before our God and Father, we never cease remembering your work of faith, and labor of love, and your remaining under the load in the hope of our Lord Jesus Christ.

1294.

Chosen.

Brethren, beloved of God, we know that he has chosen you, because our gospel came to you, not in word only, but in power and in the Holy Spirit, and in very full conviction. And you know what sort of persons we became to you for your sake. And you became imitators of us and of the Lord. You received the word in much affliction, together with the joy of the Holy Spirit, so that you became a pattern for all the believers in Macedonia and Achaia.

1295.

Report.

For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth, so that there is no need for us to say anything, for they themselves, in talking about us, spread the report about what sort of entrance we had among you, and how you turned to God from idols to serve a God who is living and true, and to wait for his son from heaven, even Jesus whom he raised from

the dead, and who delivers us from the wrath to come.

1296.

Courage.

Brethren, you yourselves know that our visit to you has not turned out to be an empty one. You also know that we had previously suffered and been brutally treated in Philippi, yet we had courage in our God to declare the gospel of God to you by a great struggle. We did it because the appeal we are making does not spring from error, or uncleanness, or guile, but as God has approved us to be entrusted with the gospel, thus we speak; not to please men, but to please God who tests our hearts.

1297.

Witness.

As you know, and God is our witness, we never spoke in flattery, neither were we covetous under a pretext, neither did we seek glory from men—neither from you or from any others, although as apostles of Christ our lives have deep meaning. Yet we became as babes in your midst; we became like a nurse caring for her children. So in our longing love for you, we were ready with pleasure not only to give you the gospel of God, but our own lives—because we had learned to love you.

1298.

Toil.

Brethren, you remember our labor and toil. While we preached the gospel of God to you, we worked day and night to keep from burdening any one of you. Both you and God are witnesses of the holy and righteous and

blameless conduct which we practiced among you believers. For you know how we exhorted, and comforted and witnessed to each one of you, like a father would to his own children, to lead a life worthy of God who calls you into his own kingdom and glory.

1299.

Thanks.

We thank God unceasingly for this, namely, that when you received the word of God which you heard from us, that you received it, not as the word of men, but as the word of God—which it really is, and it is at work among you believers. And you, brethren, have come into the same experiences as the churches of God which are in Christ in Judea, because you have suffered the same things from your own countrymen as they did from the Jews who killed both the Lord Jesus and the prophets, and persecuted us. They do not please God and they are opposed to all men. They forbid our speaking to the Gentiles that they may be saved. They go on to fill up the measure of their sins. But wrath has come upon them at last.

1300.

Orphaned.

Brethren, although we have been orphaned from you for a short time, in person, but not in heart, we endeavored with abounding eagerness and great desire to see you face to face. But because we—I, Paul—wanted to come to you once, and then at another time, Satan cut us off from so doing. But what is our hope or joy or crown to boast about? Will it not be you in the presence of our Lord Jesus at his coming? For you are our glory and our joy.

1301.

Solicitude.

Then when we could no longer control our solicitude for you, it seemed good for us to be left alone in Athens, so we sent Timothy our brother and God's servant in the gospel of Christ; sent him to establish you, and to exhort you on behalf of the faith, so that no one would be shaken by these afflictions. For you yourselves know that we are placed in the path of afflictions. For when we were with you, we told you in advance that we are

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to suffer affliction—as it also came to pass, and you know about it. And because of this, when I could not stand it any longer, I sent to find out about your faith, for fear that the temptor had tempted you to the degree of making our labor empty.

1302.

Good News.

But now that Timothy has come to us from you, and has brought us the good news of your faith and love, and that you always cherish good thoughts of us, and long to see us, just as we do you; for this reason, brethren, in all our distress and affliction, we have been comforted about you by reason of your faith. We are living if you stand fast in the Lord. What thanksgiving can we make to God about you for all the joy which we experience in the presence of God because of you? Night and day our prayer is flowing out of bounds that we may see you face to face, and supply what is lacking in your faith.

1303.

Increase.

Now may our God and Father Himself, and our Lord Jesus, direct our way to you, and may the Lord make you increase and go out of bounds in love to one another, and to everybody—just as we do to you; so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

1304.

Accepted.

Finally, brethren, we beseech and exhort you in the Lord Jesus that as you have accepted from us how you ought to live and to please God, and as you are now walking in it, you should abound more and more. For you know what instructions we gave you through the Lord Jesus. And this is the will of God—your sanctification; and that you abstain from sex-prostitution; that each one of you learn to hold his own vessel (body) in consecration and honor; not in painful lust like the Gentiles who don't know God; and that no one transgress or take advantage of his brother in this matter because the Lord is the avenger in all

these things, even as we told you at first, and bore complete witness about it. For God has not called us to uncleanness, but to an awe-inspired life of devotion. Therefore, whoever rejects this, rejects not man, but God who gives to us his Holy Spirit.

1305. **Practicing.**

Now concerning love for the brethren, there is no need to write you, because you yourselves are taught of God to love one another, and indeed you are practicing it toward all the brethren throughout Macedonia, but we exhort you brethren, to abound more and more, and, as we commanded you, to find it both pleasant and honorable to live quietly and attend to your own affairs, and to work with your hands, so that you can live gracefully toward outsiders, and not be dependent upon any one.

1306. **Ignorant.**

Moreover, brethren, we do not want you to be ignorant concerning those who are sleeping; that you sorrow not as the rest who have no hope. For if we believe that Jesus died and rose again, even so God will, through Jesus, bring with him those who have fallen asleep.

1307. **Left.**

And we declare unto you by the word of the Lord that we who are living and are left until the coming of the Lord; we shall not precede those who have fallen asleep. Because the Lord himself shall descend from heaven with words of command, and with voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we who are still living shall be caught up together with them in the clouds to meet the Lord in the air. And so we shall always be with the Lord. Therefore, comfort one another with these words.

1308. **Durations.**

But concerning durations and proper times (in God's plan), brethren, you don't need anything written about them. For you yourselves know perfectly that a day of the Lord comes as a thief

in the night. When they say, Peace and safety, then sudden destruction comes upon them, as birth pangs upon her who is with child, and they shall in no way escape.

1309.

Darkness.

But, brethren, you are not in darkness, that the day should overtake you as a thief. For you are all sons of light and sons of day. We are not of night nor of darkness. So then, let us not sleep, as others, but let us keep awake and be sober minded.

1310.

Salvation.

Now these who sleep, sleep at night, and those who are drunk, are drunk at night. But let us, who are of the day, be sober; having put on the breastplate of faith and love, and the hope of salvation for our helmet. For God has not destined us for wrath but to obtain salvation through our Lord Jesus Christ who died for us, so that whether we wake or sleep, we should live together with him. Therefore, encourage one another, and let each one build up the other—just as you are now doing.

1311.

Esteem.

And we beseech you, brethren, to get acquainted with those who labor among you, and who preside over you and admonish you in the Lord, and to esteem them very highly in love because of their work. Be at peace among yourselves.

1312.

Pursue.

We exhort you, brethren, that you admonish the disorderly, encourage those who have little lives, hold to the weak, be long-suffering toward all. See that no one renders evil for evil, but always pursue that which is good for one another and for all.

1313.

Test.

Never stop rejoicing; pray without ceasing; give thanks in everything; for this is God's will for you in Christ. Do not quench the Spirit. Do not count prophesying as nothing. Test everything and hold fast what is good. Abstain from everything that seems to be evil. May the God of peace himself sanctify you completely, and may your entire spirit and

soul and body be guarded and blameless when our Lord Jesus Christ comes. Faithful is the one who calls you, and he will act.

1314.

Adjure.

Brethren, pray for us. Greet

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all the brethren with a holy kiss. I adjure you by the Lord for this letter to be read to all the brethren. The grace of our Lord Jesus Christ be with you.

2 THESSALONIANS

1315.

Peace.

Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace to you, and peace from God the Father, and the Lord Jesus Christ.

1316.

Owe.

We owe it to give thanks to God always for you, brethren, in a way that is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing, so that we ourselves glory in you among the churches of God, on account of your steadfastness and faith in all your persecutions, and in the afflictions which you are enduring.

1317.

Evidence.

This (the above) is an evidence of the righteous judgment of God, and looks forward to your being counted worthy of the kingdom of God for which you suffer. For it is right for God to give afflictions to those who afflict you, and together with us, to grant rest to you who are afflicted; to grant it at the revelation of the Lord Jesus from heaven, with the angels of his power in flaming fire, and to visit vengeance upon those who know not God, and upon those who obey not the gospel of our Lord Jesus. These shall suffer the punishment of eternal destruction from the presence of the Lord, and from the glory of his might, on that day when he comes to be glorified in his saints, and to be marveled at among all who have believed.

1318.

Testimony.

And because our testimony to you was believed, and in view of such an end, we are always praying for you, that our God may make you worthy of the call, and that he may fulfill every pleasure of goodness, and the work of faith in power, so that the name of our

Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

1319.

Assembling.

Now concerning the coming of our Lord Jesus Christ, and our assembling together with him, we beseech you, brethren that you be not hastily shaken from your conviction, or be troubled; neither by a spirit; neither by a report; neither by a letter, claimed as coming from us, that the day of the Lord is at hand. Let no one deceive you in any way, for it will not come until the falling-away takes place first, and the man of lawlessness be revealed; the son of destruction, who opposes and exalts himself above everything that is called a god or an object of worship. So he sits in the temple of the God, making a show of himself that he is a god.

1320.

Revealed.

Do you remember that when I was with you, I told you these things? And now you know what is holding him back, so that he may be revealed when his time comes. This mystery of lawlessness is already at work, except that at present there is one who is holding it back until he (the one holding back) is out of the drama. Then the lawless one shall be revealed, and the Lord Jesus shall slay him with the breath of his mouth and shall make him powerless by openly showing his coming; for the coming of him is according to the working of Satan, with all power, and signs and false wonders, and in all the deceit of evil that is among the perishing, because they received not the love of the truth that they might be saved.

1321.

Error.

And because of this, God sends upon them the action of error, to

the degree that they believe the false, so that they all may be condemned who did not believe the truth, but chose their pleasure in unrighteousness.

1322. Salvation.

But we owe it to give thanks to God always for you, brethren, beloved by the Lord, because God, from the beginning, chose you for salvation by consecration of the Spirit and belief of the truth, and to this he called you through our gospel to obtain the glory of our Lord Jesus Christ. So then, brethren stand firm, and hold the traditions which you were taught, whether through word or through letter from us.

1323. Comfort.

And now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort, and good hope through grace; may he comfort your hearts, and establish you in every good work and word.

1324. Speed.

Finally, brethren, pray for us, that the word of the Lord may speed on and be given an exalted place, as happened among you, and that we may be delivered from men who are evil and out of place; for not all have faith. Now the Lord is faithful, and he will establish, and guard you from evil. And we hold a confidence that is based in the Lord about you, that you are doing and will do the things which we command. May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

1325. Disorganized.

Now we command you, brethren, in the name of the Lord Je-

sus Christ, to make your life's preparations apart from every brother who lives in disorganized fashion, and does not conform to the tradition which you received from us. You yourselves know how you ought to pattern after us, and that we did not act in disorganized fashion among you, neither did we eat the gift-bread of any one, but were working in toil and labor, night and day, so as not to burden any one of you.

1326. Support.

It was not because we lacked the right (to accept support), but that we might give ourselves as a pattern for you to imitate us. And also when we were with you, we gave you this command, namely, that if any one chooses not to work, don't let him eat. Indeed we hear that there are certain ones among you who are living aimlessly; not working, but mere gadabouts. Now, in the Lord Jesus Christ, we command and exhort all such that they work without commotion, and eat their own bread.

1327. Well-Doing.

Brethren, you are not to become weary in well-doing, and if any one does not obey what we say in this letter, identify him, and in order to make him ashamed, don't mix with him. Yet don't count him as an enemy, but admonish him as a brother.

1328. Peace.

Now may the Lord of peace himself give you peace in everything and in every way. The Lord be with you all. The salutation of Paul—with my own hand; it is the mark of identification in every letter; I write this way. The grace of our Lord Jesus Christ be with you all.

1 TIMOTHY

1329. Timothy.

Paul an apostle of Christ Jesus by appointment of God our Saviour, and Christ Jesus our hope. To Timothy, a true child in faith. Grace, mercy and peace from God the Father and Christ Jesus our Lord.

1330. End of It.

When I was going into Mace-

donia, I besought you to remain in Ephesus, and I still urge you to remain, so that you may charge certain ones not to teach a different doctrine, nor to give heed to myths and endless genealogies which go hand in hand with speculations rather than the arrangement of God in faith.

Now the end of the charge is

love out of a pure heart, and good consciences, and faith that is real. This fact has been missed by some; they have turned to vain talking. Though they wish to be teachers of the law, they neither understand what they are saying, nor the things about which they make strong assertions.

1331. Law For.

Now we know that the law is good, if any one uses it lawfully, and if they know this, namely, that the law is not enacted for one who is righteous, but for the lawless and the disobedient; for the ungodly and sinners; for the unholy and profane; for murderers of fathers and murderers of mothers; for man-killers, for sex-sellers, or sodomites, for kidnappers, for liars, for oath-breakers, and whatever else is contrary to sound doctrine which is in accord with the glorious gospel of the blessed God, with which I have been entrusted.

1332. Ignorantly.

I thank Christ Jesus our Lord who has empowered me because he counted me trustworthy by appointing me to the ministry, although before this I was a blasphemer and a persecutor, and overbearing. But I obtained mercy because I acted ignorantly in unbelief, and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

1333. Chief.

The statement is true, and worthy of full acceptance that Christ came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy so that in me as chief of (sinners) Christ Jesus might show long suffering in full measure—as a pattern even to those coming to belief in him unto life eternal. Now unto the King of the ages, incorruptable, invisible; the only God, be honor and glory from ages unto ages. Amen.

1334. Shipwreck.

My child, Timothy, I commit this charge to you, in accordance with the prophecies about you that preceded you. So that inspired by these, you might wage the good warfare—holding faith and good conscience. Some have

thrust this away, and made shipwreck of faith—of whom is Hy-meneus and Alexander; whom I have delivered over to Satan that they may be taught not to blaspheme.

1335. Prayers.

Therefore, of first importance, I beseech you to make supplications, prayers, intercessions and thanksgivings for all men; for kings, and all who are in high positions that they may lead a gentle, and restful life in all godliness and reverence. For this is good and acceptable in the sight of God our saviour who desires all men to be saved, and to come to knowledge of truth. For there is one God, and one mediator between God and men—the man Christ Jesus—who gave himself as a ransom for all and as a testimony in its proper times.

1336. Dress.

Unto this I was appointed as a preacher and an apostle. I am telling the truth, and not falsifying; a teacher of the Gentiles in faith, and truth. I therefore desire that men pray in every place; lifting up holy hands without anger and disputing. In like manner also, that women, in becoming dress, adorn themselves with reverence and understanding; not with braided hair, or gold or pearls or costly garments, but with good deeds which is proper for women who profess godliness.

1337. Women.

In quietness, let a woman learn in due submission. I do not turn it over to a woman to teach, or have authority over a man, but to be in quietness. For Adam was first formed; then Eve. And Adam was not tricked, but the woman, being outwitted, was fixed in transgression. Yet through motherhood duties she will be saved if she continues in faith and love and holiness, with sensibleness. This is sound advice.

1338. Overseers.

If anyone reaches out to become an overseer, he desires a good work. But since (it is a good work), the overseer must be above reproach, a man of one

woman, temperate, sound-minded, orderly, hospitable, qualified to teach and not fond of wine, not one who uses violence, but who is gentle, not contentious, not a lover of money; one who manages his own household well, and uses all reverent effort to keep his children orderly. For if one does not know how to manage his own household, how can he take care of the church of God? Not one who is inexperienced, lest, being puffed up, he fall into the same condemnation as the devil. It is also necessary that he be well thought of by outsiders so that he won't fall into the criticism and trap of the devil.

1339.**Deacons.**

Likewise deacons must be reverent: not double-tongued, not given to much wine, not seeking dishonorable gain; holding the mystery of faith in a pure conscience. And let these also first be proved, then if they are found free from accusation, let them serve. Let the women likewise be venerated for their character; not slanderous but calm-spirited and faithful in everything.

1340.**Boldness.**

Let the deacons be men of one wife, and of those who manage well their children and their own household. For those who serve well, build around themselves a good standing and great boldness in the faith which is in Jesus Christ.

1341.**Pillar.**

I hope to come to you soon, but I am writing to you, so that if I am delayed, you may know how you ought to behave in the house of God, which is the church of the living God; the pillar and ground of the truth.

1342.**Mystery.**

Now we confess that the mystery of godliness is great. He was manifested in flesh, justified in spirit, seen by angels, preached among the Gentiles, believed on in the world, and taken up in glory.

1343.**Apostasy.**

Now the Spirit expressly says

that in later times some shall depart from the faith; giving heed to deceitful spirits and doctrines of devils, who are liars in disguise, and whose own conscience is seared. They forbid marriage and forbid the use of foods which God has created to be received with thanksgiving by those who believe and know the truth. For every creation of God is good, and to one who receives in the spirit of thanksgiving, nothing is to be counted as worthless. For the word of God, and contact-experience make every creation sacred.

1344.**Good Minister.**

If you put these things before the brethren, you will be a good minister of Christ Jesus, and nourished by the words of faith and the good teaching which you have followed. Have nothing to do with profane myths like those told by old women. Exercise yourself in godliness. It is true that bodily exercise is profitable in small ways, but godliness is profitable in everything. It has the promise of life which now is, and that which is to come. Faithful is the word, and worthy of full acceptance. To this end we toil and strive because we have set our hope on the living God who is saviour of all men, and especially of believers.

1345.**Youth.**

Command and teach these things. Let no one discount your youth, but become an example in word, in conduct, in love, in faith, and in purity to believers. Until I come, give attention to reading, to exhortation and to teaching. Neglect not the gift within you—which was given you; accompanied by prophecy, and the laying on of hands by the eldership.

1346.**Progress.**

Be careful about these things; give yourself to them so that your progress may appear to all. Take heed to yourself and to the teaching; continue in them, for in doing this, you shall save both yourself and them who hear you. Do not rebuke an older man, but exhort him as you would a father, and the younger men as brothers, and the older women as

mothers, and the younger women as sisters; in all purity.

1347. Charity Giving.

Give honor to widows who are real widows. If any widow have children or grandchildren, let them—before anything else—learn to show respect at home, and make some return to their parents. For this is acceptable in the sight of God. But she who is a widow, and left alone, has her hope on God, and continues in supplications and prayers night and day. But she who gives herself to pleasure is dead while she lives. Command these things so that they may be without reproach. If anyone fails to provide for his own, and especially his own household, he has denied the faith and is worse than an unbeliever. Let no widow be enrolled who is under 60; the woman of one man; talked about for her good works; if she has brought up children, if she has shown hospitality to strangers, if she has washed the feet of the saints, if she has relieved the afflicted, and has diligently followed every good work.

1348. Idleness.

Don't enroll the younger widows, for when they desire soft living, which is against Christ, they wish to marry; so they incur condemnation, because they have set aside their first faith, and also at the same time they learn to be idle, and go about from house to house, not only being idle but nonsense talkers and work dabbles, and speaking these things which ought not to be said.

1349. Supply Base.

Therefore, I desire that the younger ones marry and bring up children and manage the home, and furnish no supply base to the adversary from which to do his reviling. For some have already turned aside after Satan. If any believing woman have widows let her relieve them, and let not the church be burdened, in order that it may relieve the real widows.

1350. Elders.

Let the elders who preside well be counted worthy of double honor, especially those who labor

in word and teaching; for the scripture says that you shall not muzzle the ox when it is treading out the grain, and also, that the laborer is worthy of his hire. Do not receive accusations against an elder except from two or three witnesses. Those who sin, reprove in the presence of all, in order that the rest may have fear.

1351. Purity.

I solemnly charge you in the presence of God and Christ Jesus and the elect angels that you guard these things without favoritism, and that you do nothing through partiality. Do not lay hands on anyone hastily, nor take part in the sins of others. Keep yourself pure. Don't continue to be just a water-drinker, but use a little wine on account of your stomach, and your frequent weaknesses.

1352. Sins.

The sins of some men are plainly open, and go before them to judgment, but the sins follow after others. Likewise also, the works that are good are clearly evident, and those that are otherwise cannot be hidden.

1353. Slaves.

Let those who are slaves under the yoke consider their own masters as worthy of all honor—so that the name of God and the teaching be not reviled. And let them not despise believing masters, if they have such, because they are brethren, but serve them all the more, because those who benefit by this service are both believers and beloved.

1354. Puffed Up.

Teach and exhort these things. If anyone teaches otherwise, and does not come to the sound words of our Lord Jesus Christ, and the teachings which harmonizes with godliness, he is puffed up, and knows nothing, but is sick about inquiries and fighting-words from which come envy, strife, lazy-talk, evil suppositions, and alternate wranglings among men who are corrupt in mind and destitute of truth; men who think that godliness is a way of gain.

1355. A Root.
However, godliness, plus life's

necessities, is a great way of gain. For we brought nothing into the world, and we are not able to carry anything out. So having food and clothing, with these we shall be contented. For those who wish to be rich, fall into temptation and into a snare and into many senseless, and hurtful desires, which sink men into ruin and destruction. For the love of money is a root of all evils. In reaching out after this, some have wandered away from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; pursue righteousness, godliness, faith, love, patience and gentleness. Fight the good fight of faith; take hold of eternal life, unto which you were called when you made the good confession in the presence of many witnesses. In the presence of God who gives life to all things, and of Jesus Christ who before Pontius Pilate testified the good confession, I give you charge to keep the commandment without spot and free from reproach until the appearing of our Lord Jesus Christ.

2 TIMOTHY

1359. Beloved Child.

Paul, an apostle of Christ Jesus through the will of God, and according to the promise of life which is in Christ Jesus; to Timothy, my beloved child; grace, mercy and peace from God the Father and Christ Jesus our Lord.

1360. Tears.

I thank God whom from my forefathers, I served with a pure conscience, that I have unceasing remembrance of you in my prayers. Remembering your tears, I long day and night to see you, that I may be filled with joy. I have been reminded of your sincere faith, which dwelt first in your grandmother Lois, and in your mother Eunice, and I am convinced that it dwells in you. For this cause, I remind you to rekindle the gift of God which is in you through the laying on of my hands. For God did not give

1356.

Potentate.

This in its own times will be shown by the blest and only potentate; the King of kings, and Lord of lords; who alone possesses deathlessness, and dwells in an unapproachable light, and whom no man has seen, or can see. To him be honor, and strength eternal. Amen.

1357.

Rich.

Charge them who are rich in the present age, that they be not high-minded, nor set their hope upon uncertain riches, but upon God who gives everything richly for enjoyment. Charge them to be good, and to be rich in every good work; to be generous givers and sociable, thus laying up for themselves a good foundation for what is coming; so that they may take hold of the real life.

1358.

Be On Guard.

O Timothy, guard that which has been entrusted to you. Avoid unrestrained, empty discussions, and contradictions, which are falsely called knowledge. By announcing such, some have missed the mark in regard to the faith. Grace be with you.

us a spirit of cowardice, but of power and love and self-control.

1361.

Ashamed.

Therefore, do not be ashamed of the testimony of our Lord, nor of me, his bondsman, but suffer evil for the gospel according to the power of God who saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times of ages, but is manifested now through the appearing of our Saviour Jesus Christ, who abolished death, and brought life and incorruptibility to light thru the gospel, and to which I was appointed a preacher and an apostle and a teacher.

1362.

I Know Him.

For this cause I suffer these things, but I am not ashamed, for I know him whom I have be-

lieved, and I am convinced that he is able to guard that which I have committed to him until that day. Hold fast to the pattern of sound words which you have heard from me in faith and love which is in Christ Jesus. By the Holy Spirit which dwells in us, guard the beautiful trust made to you.

1363. Onesiphorus.

You know this, that all who are in Asia have turned away from me. Among them are Phygelus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, but when he arrived in Rome, he sought me eagerly and found me. May the Lord grant him to find mercy from the Lord in that day. And you have more information about how many services he rendered in Ephesus.

1364. Share.

Therefore, my son, be strong in the grace that is in Christ Jesus, and the things you have heard from me thru many witnesses; commit these to faithful men who will be able to teach others also. Suffer a share of evil as a good soldier of Jesus Christ.

1365. Entangles.

No one going to war entangles himself with the affairs of life, in order that he may please the one who chose him to be a soldier. And if any one contends in the games, he is not crowned unless he plays according to rules. The laboring farmer ought to be first to partake of the fruits. Consider what I say, and the Lord will give you understanding in everything.

1366. Jesus.

Keep in memory Jesus Christ of the seed of David, and risen from the dead according to my gospel in which I suffer evil to the degree of being put into bonds like an evil doer.

1367. The Word.

But the word of God is not in bonds. For this reason I endure all things for the sake of the chosen ones, so that they may attain the salvation in Christ Jesus, plus eternal glory. The word can be

depended upon. For if we have died together, we shall also live together. If we endure, we shall also reign together. If we reject, then he will reject us. If we become unfaithful, he stays faithful, for he can not reject himself.

1368. Word-Battles.

Keep them reminded of these things, and charge them—as in the presence of God—to avoid word-battles which serve no useful end, but ruin the hearers. Strive to present yourself to God as one approved; as a workman who has no cause to be ashamed; as one who gives the word of truth as it is.

1369. Empty.

Avoid godless and empty utterances, for they will lead to greater ungodliness, and their words will eat like a gangrene. Of such (persons) are Hymeneus and Philetus who have turned from the truth by saying that the resurrection is already past, and they overthrow the faith of some.

1370. It Stands.

Nevertheless, the firm foundation of God stands, and has this seal, that the Lord knows the ones who are his, and that every one who names the name of the Lord is to depart from evil.

1371. Vessels.

In a great house there are not only vessels of gold and of silver, but also of wood and clay. Some are for esteemed uses, and some for lowly uses. If any one will cleanse himself from among these, he will be a vessel of honor—consecrated and useful to the master, and prepared for every good work.

1372. Flight.

So flee from youthful cravings, and go in pursuit of righteousness, faith, love and peace, with those who call on the Lord out of pure hearts. But reject foolish and unlearned questions. For you know they breed fights, and that a servant of the Lord must not fight, but be gentle toward all, and fitted to teach and to bear evil and to instruct opponents gently. Then God may grant them repentance so that they will know

the truth, and will escape from the trap of the devil, even though they are now held as living captives just as he pleases.

1373.

Perilous.

This know, that in the last days perilous times will set in. For men shall be self-lovers, money-lovers, empties, superiority-assumers, uninformed - speakers, disobedient to parents, ingrates, unnatural, without God-given affections, irrenconcilable, false-accusers, intemperate, untamed, no lovers of good, betrayers, reckless, befogged, lovers of pleasure more than of God, having a form of respect for God but rejecting its power. From these, turn away.

1374.

Captives.

For of these are they who enter into houses and lead as captives silly women who are laden with sins—led by fitful desires; ever learning, but never able to come into knowledge of truth.

1375.

Madness.

As Jannes and Jambres resisted Moses, so also these resist the truth; men corrupt in mind and rejected insofar as the faith is concerned. But they shall proceed no further, for their madness shall be manifest to all—just as that of the others also became.

1376.

Delivered.

But you have followed my teaching, manner of life, purpose, faith, long-suffering, love, patience, persecution, sufferings—such as came to me in Antioch, in Iconium, and Lystra—which persecutions, I endured; and out of all of them, the Lord delivered me. And, indeed, all who desire to live godly lives in Christ Jesus shall suffer persecution.

1377.

Worse.

But evil men and imposters shall move on to worse—deceiving and being deceived. But abide thou in the things which thou hast learned, and been assured of knowing from a child thou hast known the holy scriptures, which are able to make you wise unto salvation—through faith which is in Christ Jesus.

1378.

Furnished.

All scripture is God-breathed,

and is profitable for teaching, for reproof, for correction, and for instruction in righteousness—that the man of God may be perfect, and thoroughly furnished for every good work.

1379.

The Judge.

I give my testimony in the presence of God and of Jesus Christ who is going to judge the living and the dead. (I bear witness) by his appearing and by his kingdom.

1380.

Itching.

Preach the word. Take your stand in season and out of season. Bring to proof; rebuke; exhort in unfailling longsuffering and teaching. For a time will come when they will not endure the true teaching, but, having itching ears, they will get for themselves teachers to suit their own desires, and will turn away from the truth and be turned into fictions.

1381.

Fulfill.

But keep yourself sober minded in everything; suffer evil; do the work of an evangelist; fulfill your ministry. I am now ready to be offered as a sacrifice, and the time of my departure is at hand. I have fought the good fight; I have finished the race; I have kept the faith. Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, will give me on that day; and not to me only, but also to all who have loved his appearing.

1382.

Demas.

Make haste to come to me soon, for Demas—being in love with this present world—has forsaken me, and gone to Thessalonica. Crescens has gone to Galatia; Titus to Dalmatia; only Luke is with me.

1383.

Mark.

Pick up Mark and bring him with you, for he is pleasant to use in my service. I have sent Tychicus to Ephesus. When you come, bring the cloak which I left with Carpus in Troas; also the books; especially the parchments.

1384.

Alexander.

Alexander the coppersmith charged me with many evils. The Lord will deal with him accord-

ing to his deeds. Be on guard against him yourself, for he strongly opposed our message.

1385.

No Help.

At my first defense no one came to my help, but they all deserted me; may it not be counted against them. But the Lord stood by me, and gave me strength, so that through me the message might be fully proclaimed, and all the Gentiles might hear.

1386.

Lions.

So I was rescued from the mouth of the lion. The Lord will

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rescue me from every evil, and will save me for his heavenly kingdom. To him be glory unto the ages of ages, Amen.

1387.

Haste.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus stayed at Corinth. I left Trophimus sick at Miletus. Make haste to come to me before winter. Eubulus sends greetings to you, and so do Pudens, and Linus and Claudia and all the brethren. The Lord be with your spirit. Grace be with you.

TITUS

1388.

Non-Lying.

Paul, a servant of God, and also an apostle of Jesus Christ, to promote the faith of God's chosen ones, and the full knowledge of truth which promotes a godliness that is based on the hope of eternal life which the non-lying God promised before the times that make up the ages. Now in the proper time he manifested his word in the preaching with which I have been entrusted by command of God our Saviour. To Titus my true child in a faith that is open to all. Grace and peace from God the Father, and Christ Jesus our Saviour.

1389.

Crete.

I left you in Crete to further straighten out uncompleted matters, also to appoint elders in each town, just as I directed you to do, if one is above reproach; if he is a man of one woman; if he has believing children, and if he is not unruly, and not chargeable with living that is not life.

1390.

No Violence.

For the overseer must be blameless in acting as God's steward; must not be self-pleasing, or quick-tempered; not one who sits by the wine; not one who uses violence, or who concurs in shameful gain, but he must be hospitable; a lover of goodness, wise-minded, just, holy and self-controlled. He must cling to the teaching of the true word, so that he may be able to

exhort in the sound doctrine, and to refute the antagonists.

1391. Must Be Stopped.

For there are many who are unruly, vain-talkers and deceivers of the mind; especially those from the circumcision. These must be stopped from talking, for they are upsetting whole families by teaching for shameful gain the things that are not binding. A certain one of them; even one of their own prophets has said that the Cretans are always liars, evil beasts and lazy gluttons. This testimony is true.

1392.

Rebuke.

Therefore, rebuke them sharply, that they may be sound in the faith and may not give heed to Jewish myths, and commandments of men who turn away from the truth.

1393.

Purity.

All things are pure to the pure. But to the corrupt and unbelieving, nothing is pure. Both the mind and the understanding of them is corrupted. They profess to know God, but by deeds they deny it. They stink, and are disobedient and unfitted for any good work.

1394.

Majestic.

But as for you, speak what fits in with sound doctrine. (Tell) the aged men not to be given to wine, but to be majestic, wise-minded, sound in the faith, and in love and in endurance. (Tell) the aged women in like manner to be reverent in behavior; not

slanderers or slaves to much wine, but to be teachers of what is good, so that they can properly train the young women to love for husbands and children, and to be sensible, pure, workers at home, good, and obedient to their own men in order that the word of God be not blasphemed.

1395.

Pattern.

Likewise exhort the younger men to give wise consideration, and in everything showing yourself as a pattern of good works. In the teaching, be incorruptible, reverent; using the word in a sound way that can not be condemned, so that an opponent may be put to shame by having no evil to say about us.

1396.

Fidelity.

Teach the slaves to be submissive to masters in all things, and to be pleasing, and not to answer back, and not to steal, but to show complete and pure fidelity, so that in everything they may adorn the doctrines of God our Saviour.

1397.

Eager.

For the grace of God has appeared for the salvation of all men. It teaches us to deny ungodliness and worldly passions, and to live wiseminded, just and godly in the present age, and to wait for the blessed hope, and the manifestation of the glory of the great God and our Saviour Christ Jesus, who gave himself for us that he might ransom us from all lawlessness, and purify for himself a people of his own who are eager for good works. Declare these things, and exhort and reprove with the aid of full commandment. Let no one out-think you.

1398.

Speak No Evil.

Remind them to be in subjection to ruling authorities; to be obedient; to be ready for every good work; to speak evil of no one; to be nonfighters and gentle; showing all meekness to all men.

1399.

Slaves.

For we ourselves were once foolish, disobedient, led astray; slaves to various passions and pleasures; moving on in malice and envy; hateful and hating one another.

1400.

Grace.

But when the good-nature and love for man of God our Saviour appeared, it was not because of works done by us in righteousness, but according to his mercy he saved us by the washing of the new birth and renewing the Holy Spirit, which he poured upon us richly through Jesus Christ our Saviour, so that we, having been justified by his grace, might become heirs in hope of eternal life.

1401.

Firmness.

This word is sure, and I desire that you insist with firmness concerning these things, so that those who have believed in God may be minded to take the lead in good works. These are beautiful and profitable to men.

1402.

Morons.

But find a way around monotic pursuits and pedigree-tracings, and quarrels and legal battles. They are unprofitable and futile. After a first and second admonition, ask to be excused from a man who causes division; knowing that such a one is sinning, and is self-condemned.

1403.

Winter.

When I send Artemas or Ty-chicus to you, make haste to come to me at Nicopolis, for I have decided to spend the winter there.

1404.

Take the Lead.

In sending forward Zenas the lawyer and Apollos, take care that they lack nothing. Let our people learn to take the lead in good works for wants that are necessary, so that they may not be unfruitful.

1405.

Greetings.

All who are with me send greetings to you. Greet those who love us in faith. Grace be with you all.

PHILEMON

1406. Church In House.

Paul a prisoner of Christ Jesus, and Timothy the brother, to Philemon the beloved, and our fellow-worker; also to Apphia the sister, and to Archippus our fellow soldier, and to the church in your house. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

1407. Refreshed.

I thank my God always, and make mention of you in my prayers; hearing of your love, and the faith which you have toward the Lord Jesus and toward all the saints. (I pray) that the way you share your faith may become an energy that will fully awaken everything that is good in us for Christ. For I have derived much joy and comfort from your love, my brother; because the hearts of the saints have been refreshed by you.

1408. Onesimus.

Although I have much freedom in Christ to command you to do what is proper, yet for love's sake, I am beseeching you to do it. And this comes from Paul, an old man, and now a prisoner of Christ Jesus. I am beseeching for my child, Onesimus, whom I have begotten while in bondage. Once he was useless to you, but now he is useful both to you and to me. I have sent him back to you; him who is my very heart.

1409. Consent.

My wish was to keep him with me to serve me in place of you during my imprisonment for the

gospel's sake. But I chose to do nothing without your consent, so that your good deed might not be by compulsion, but of your own free will.

1410.

Forever.

Maybe he was separated from you for an hour that you might receive him forever—no longer as a slave, but higher than a slave; even as a beloved brother. He is this to me, but more so to you, both in flesh and in the Lord.

1411.

Profit.

So if you consider me as your partner, then receive him as you would receive me. If he has wronged you in any way, or owes you anything, then charge this to me; I will repay it; I, Paul, have written this with my own hand. Do this so that I won't have to remind you that you owe me your very self. Yes, my brother, I want from you profit in the Lord. Refresh my very heart in Christ.

1412.

Guest-Room.

With confidence in your obedience, I have written to you—knowing that you will do more than I ask. Also along with this, prepare for me a guest-room, for I am hoping that through your prayers I shall be given as a favor to you.

1413.

Greetings.

Epaphras, my fellow prisoner in Christ, sends greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers. The grace of the Lord Jesus Christ be with your spirit.

HEBREWS

1414. Jesus.

Given in many portions and in various ways, God in past times spoke to the fathers by the prophets, but at the end of these days, he has spoken to us in a son whom he has appointed as the heir of everything. Through him he has made the ages. He is the reflection of glory, and the image of his substance. He bears everything onward by the word of his power. After having made a cleansing of sins, he sat down at the right hand of the majesty

on high. He has become as much better than the angels as the name he has inherited is more excellent than theirs.

1415.

Angels.

For when did he ever say to any one of the angels, "You are my son; today I have begotten you?" Or again, "I will be to him a father, and he shall be to me a son?"

1416.

Winds.

But, on the other hand, when he brings the firstborn into the

world he says, "Let all the angels of God worship him." But concerning the angels, he says, "He makes winds his angels, and flame of fire his servants."

1417. Oil of Gladness.

But to the son (he says), "Thy throne, O God is forever and ever, and the scepter of righteousness is the scepter of his kingdom. Thou hast loved righteousness, and hated lawlessness, therefore, God, even thy God, hath anointed thee with the oil of gladness above thy comrades."

1418. Wax Old.

Also (it is said), "Thou, Lord, did, in the beginning, found the earth, and the heavens are the work of thine hands. They will perish, but you continue on. They will grow old like a garment, and like a mantle, you will roll them up; as a garment they will also be changed. But you are the same, and your years will never end."

1419. Spirits.

Now to which one of the angels has he ever said, "Sit at my right hand until I make thine enemies a stool for thy feet?" Are they not all ministering spirits sent forth for ministry for the sake of those who are to inherit salvation?

1420. No Escape.

On account of this (Christ's exalted office) we must give boundless attention to the things we have heard lest we be swept away. For if the word spoken through angels stood firm, and every transgression and disobedience received a just recompense, how shall we escape, when we have neglected so great a salvation that was declared at first by the Lord, and was confirmed unto us by them who heard it. And God also bore additional witness by signs and wonders and manifold powers, and by gifts of the Holy Spirit according to his own will.

1421. Man.

For it was not to angels that he (God) subjected the world to come, and which we are talking about. Somewhere someone has solemnly declared, saying, "What is man that thou art mindful of

him or the son of man that thou lookest after him? Thou didst decrease him a little below the angels; thou didst crown him with glory and honor; thou didst set him over the works of thy hand, and put all things in subjection under his feet."

1422.

Suffering.

Now in putting everything under subjection to him, he left nothing unsubjected to him. But at present we do not see everything in subjection to him. But we do see Jesus; even him who for a little while was decreased below angels; we see him through suffering and death crowned with glory and honor, so that by the grace of God he might taste of death for every one.

1423.

Agent.

For it was appropriate for him (God), the cause of all things, and the agent of all things, that in the act of bringing many sons into glory, that he should make the leader of their salvation perfect through sufferings. For both he who sanctifies, and those who are sanctified, all have one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to thy brethren; in the midst of the congregation I will praise thee." And again, "I will be full of trust in him." And again, "Consider me, and the children whom God has given me."

1424.

Bondage.

Therefore, since the children have become sharers in blood and flesh, he also in like manner shared them in order that through death he might destroy him who has the power of death—that is, the devil, and might deliver them who, through fear of death were all their lifetime in the grip of bondage. For he (Christ) is not now a helper of angels, but is a helper of the seed of Abraham. He, therefore, was under obligations to be made in all things like unto his brethren, so that he might become a merciful and faithful high priest in things pertaining to God to make acceptable offering for the sins of the people. For in that which he himself has suffered and been tempted,

he is able to help those who are tempted.

1425.

Worthy.

Therefore, holy brethren who share the heavenly call, fasten your attention upon Jesus the apostle and high priest of our confessed faith. He was faithful to him who appointed him—just as Moses also was in all his (God's) house. But he (Jesus) has been counted worthy of as much more glory than Moses as the builder has more honor than the house. For every house is built by some one, but the builder of all things is God.

1426.

Faithful.

Now in truth, Moses was faithful as a servant in all his house to testify to the things to be spoken later, but Christ was faithful as a son over God's house. We are his house if we hold fast the boldness and the glory of hope firm unto the end.

1427.

Forty.

Therefore, as the Holy Spirit says, "Today when you hear his voice, do not harden your hearts, as in the bitter provocation in the day of temptation in the wilderness, where your fathers tempted me in the test, and saw my works for forty years. Therefore, I was angry with that generation, and I said, 'They err in their heart forever, and they have not known my ways.' As I swore in my wrath, they shall not enter into my rest."

1428.

Care.

Exercise care, my brethren, lest there be in any one of you an evil, unbelieving heart which stands apart from the living God. But exhort yourselves each day, while it is called today, lest any one of you be hardened by the deceitfulness of sin. For we have become partners of Christ if we hold fast and firm to the end the stand we took at first.

1429.

Today.

While it is still called today, if you hear his voice, do not harden your hearts as in the bitter provocation. Who were the ones who heard and rebelled? Did not all of them come out of Egypt through Moses? With whom was he angry for forty years? Was it not with those who sinned, and

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whose carcasses fell in the wilderness? To whom did he swear that they should not enter into his rest except to those who were disobedient? Now we see that they were unable to enter in because of unbelief.

1430.

Rest.

Therefore, while the promise of entering into his rest remains, let us fear that any one of you even appear to have failed to reach it. For we also have had good news preached to us—just as they had. But the word they heard did not profit them, because the hearers did not accept it by faith. For we are entering the rest when we have believed. And it is even as he has said, "I swore in mine anger; they shall not enter into my rest;" even though it's arrangements were made from the foundation of the world.

1431.

Today.

For in some place he has spoken of the seventh day as follows: "And God rested on the seventh day from all his works." Also in this passage again (he said), "They shall not enter into my rest." Therefore, since it still is open for some to enter into it, and those who formerly received the good news failed to enter in because of disobedience, he again today defines a certain day; a day mentioned long afterward by David, and as previously quoted, namely, "Today, if you hear his voice, do not harden your hearts."

1432.

Sabbath.

For if Joshua had given them rest, he would not after this be speaking of another day. So then, there remains a sabbath rest for the people of God, and whoever enters into his rest; he also rests from his works as God did from his own.

1433.

Sharper.

Therefore, let us be zealous to enter into that rest, so that no one may fall by the same sort of disobedience. For the word of God is alive and active, and sharper than any two-edged sword; piercing to the division of soul and spirit; of joints and marrow, and able to judge the thoughts and intentions of heart. In his sight,

no creature is hidden, but everything is naked and laid open to the eyes of him who holds our record.

1434.**Tempted.**

Then, since we have a great high priest who has passed through the heavens, even Jesus the son of God, let us keep on holding fast to the profession. For we do not have a high priest who is unable to share in suffering with our weaknesses, but one who has been tempted in everything as we are, yet stayed free from sin. Therefore, with freedom to ask, let us come to the throne of grace in order that we may receive mercy, and find grace for the time of real need.

1435.**Priest.**

Now every high priest taken from among men, and on behalf of men, is appointed over things that pertain to God, so that he may offer both gifts and sacrifices for sin. He is able to be moderate in feeling for the ignorant and erring, because he also is encompassed by weakness, and because of this, he is obligated to offer sacrifice for his own sins, just as he does for the people.

1436.**Honor.**

And one does not take the honor to himself, but is called of God, just as Aaron was. Likewise also, the Christ did not glorify himself to have himself made a high priest, but the one who did the calling said to him, "You are my son; today I have begotten you." And likewise he said again, "You are a priest forever in the way that Melchizadek was."

1437.**Tears.**

In the days of his flesh he (Jesus) offered up prayers and supplications, with strong crying and tears, to him who was able to save him from death, and he has been heard because he took the right hold. And although he was a son, he learned obedience from the things which he suffered, and having been made perfect, he became the source of everlasting salvation to all who obey him, and designated by God as a high priest in the same way Melchizadek was priest.

1438.**Milk.**

Concerning this (Melchizadek priesthood), we have much to say that is hard to explain, since you no more put driving power into your hearings. And also, on account of sufficient time, you ought to be teachers, you need some one to teach you the basic principles of God's word, and you have lapsed into a condition where you need milk and not solid food. And every one who stays on milk diet is unskilled in doctrine of righteousness, for he is a baby. But solid food is for developed people who by practice have their faculties trained to the point of judging between good and evil.

1439.**Perfection.**

Therefore, launching from the teaching of basic principles of Christ, let us be borne on unto perfection; not laying again a foundation requiring repentance from dead works, and of faith in God, or instruction about baptisms, and laying on of hands, and resurrection of the dead, and eternal judgment.

1440.**Impossible.**

So we are going to be borne on if God permits it. For it is impossible to restore again to repentance those who have once been enlightened—having tasted the heavenly gift, and become partakers of the Holy Spirit, and have tasted the good word of God, and powers of the coming age, and have fallen away. They are lifting the son of God to crucifixion for themselves, and exposing him to disgrace.

1441.**Thorns.**

Now the land which has drunk the rain that often falls upon it, and brings forth vegetation useful to them for whose sake it is cultivated; then it receives a blessing from God. But if it bears thorns and thistles, it is unapproved and near a curse; the end of it is for burning.

1442.**End.**

Though we speak thus beloved, yet about you we have expectation of better things, and your holding on to salvation. Now God is not unjust enough to forget your good work, and the love you have shown for his name in ministering

and having ministered to the saints. But we long for each of you to show this same earnestness for the full development of hope unto the end, in order that you may not become dulled, but be imitators of them who through faith and long suffering inherit the promises.

1443.

Blessing.

For when God made promise to Abraham; since he could swear by no one greater, he swore by himself, saying, "Surely in giving blessings, I will bless you, and in multiplying, I will multiply you." In keeping with this, Abraham, having endured long suffering, obtained the promise.

1444.

Oaths.

Now men swear by what is greater than themselves, and of every disagreement, with them, the oath is the limit for confirmation. But in this, God wishing to show more abundantly to the heirs of the promise the unchangeableness of his will, he made an oath the mediatorship between them, so that through two unchangeable things, in which it is an impossibility for God to be false, we who have fled for hope might have strong encouragement to hold fast the hope that is set forth, and which we have as an anchor of the soul. It is both sure and steadfast, and enters into the inner sanctuary behind the veil, where on our behalf, Jesus has gone as a forerunner, and has become forever a high priest after the order of Melchizadek.

1445.

Tenth.

This Melchizadek king of Salem, and priest of God the highest, met Abraham returning from smiting the kings, and blessed him. To him, Abraham apportioned a tenth of everything. First, when interpreted (Melchizadek), means king of righteousness, and king of Salem means king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but like the son of God, he remains a priest continually.

1446.

Patriarch.

Take note of how great is he to whom Abraham the patriarch gave a tenth of the best of the

spoils. Now the sons of Levi who receive the priesthood, have a commandment to take tithes from the people in accordance with the law; that is, from their brethren, yet they descended from the loins of Abraham. But this one who is not of their genealogy received tithes from Abraham, and blessed him who had the promises. Now it is beyond any dispute that the lesser is blessed by the greater.

1447.

Loins.

Here mortal men receive tithes, but there they are received by one of whom it is said that he lives. Stating it in one way, even Levi who received tithes, was himself tithed through Abraham, for he was still in the loins of the father when Melchizadek met him.

1448.

Change.

Now if perfection was truly obtainable through the Levitical priesthood, under which the people received the law, what further need was there for another priest to arise after the order of Melchizadek, and not be designated after the order of Aaron? When the priesthood is changed a change in the law becomes a necessity.

1449.

Forever.

Now he about whom these things are spoken belonged to another tribe from which no one has ever served at the altar. For it is an open fact to all that our Lord has sprung from Judah—unto which tribe Moses spoke nothing concerning priests. And it is yet more abundantly evident if in the likeness of Melchizadek another priest arises who has become a priest, not according to law of flesh-commandment, but according to the power of an indestructible life. Now the testimony is made:—"You are a priest forever after the order of Melchizadek."

1450.

Weakness.

So truly a setting-aside of a former commandment takes place because of its weakness and unprofitableness—since the law makes nothing perfect, and there is the bringing in of a better hope through which we draw near to

God. And it was not one without oath. They (Levites) became priests without taking oath, but with an oath it was said to this one, "The Lord has sworn, and will not change his purpose; you are a priest forever." To this extent Jesus has become the guarantee of better covenant.

1451.**Death.**

And there have been many priests because death hinders their continuing, but he, because he abides forever, has a priesthood that does not pass away. Because of this he is able to save completely those who come to God through him, since he is living at all times to make intercession for them.

1452.**Unstained.**

So it fits us to have such a high priest who is holy, free from evil, unstained, separated from sinners, and has become higher than the heavens. He has no need, as other high priests do, to offer sacrifices daily; first for his own sins, and then for those of the people. For he did this once for all when he offered up himself. The law appoints men as high priests, although they have weakness, but the word made on oath, which came later than the law, appointed a son who has been made perfect forever.

1453.**True.**

Now the chief point in what we are saying is that we have such a high priest who has taken his seat at the right hand of the throne of the Majesty in heaven, as a minister of the sanctuary and of the true tabernacle which the Lord, not man, set up.

1454.**Copy.**

Now every high priest is appointed to offer gifts and sacrifices, hence it is necessary that this one also have something which he can offer. But if he were on earth, he would not even be a priest—since there are those who offer gifts according to law. They serve by copy and shadow of heavenly things, for Moses, when about to complete the tabernacle, was divinely admonished. The admonition said, "see that you make everything according

to the pattern shown you in the mount."

1455.**New Covenant.**

Now he has obtained a ministry as much more excellent as the covenant of which he is mediator is more excellent, and which is founded upon better promises. For if the first covenant had been faultless, then no place would have been sought for a second. But finding them faulty, he said, "Behold the days are coming when I will complete with the house of Israel and with the house of Judah a new covenant; not like the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt."

1456.**Hearts.**

"Because they did not continue in my covenant, I also did not take care of them, says the Lord. For this is the covenant that I will covenant with the house of Israel after those days, says the Lord:—giving my laws unto their minds, I will also write them upon their hearts, and I will be God unto them, and they shall be my people. And they shall not each one teach his fellow citizen, or each one teach his brother, saying, "Know the Lord." For they shall all know me—from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." In declaring a new covenant, he has made the first one obsolete. For a thing that is growing old and infirm it is near the vanishing point.

1457.**Tabernacle.**

Now even the first covenant used to have it justifying acts of service and an earthly sanctuary. For a tabernacle was constructed; in the first part of which was the lampstand, also the table, and presentation of the loaves. It is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies. It had the golden altar of incense, and the ark of the covenant, covered on all sides with gold. In this was the golden urn which held the manna. There was also Aaron's rod which

budded, and the tablets of the covenant. Above it were the cherubims of glory shadowing the mercy seat. Now is not the time to speak of these things in detail.

1458. Once a Year.

These things having been thus prepared, the priests go continually into the outer tent, performing the services, but into the second, once a year, the high priest goes alone, and never without blood which he offers for himself and for the ignorant acts of the people. This is a manifestation of the Holy Spirit that the way into the sanctuary had not been made plain as long as the outer part of the tabernacle had its place.

1459. Not Able.

The thing is a parable for the age which now is, and in accord with its rules were offered both gifts and sacrifices which are not able to perfect the worshiper in his inner life; they are only foods and drinks, and various baptisms—justifying acts for the body imposed until the time when things will be straightened out.

1460. Once For All.

But Christ has come as a high priest of the good things that have come. Through a greater and more perfect tabernacle; made without hands; that is, not of this creation, he entered once for all into the Holy Place; not with blood of goats and calves, but through his own blood, he obtained eternal redemptions.

1461. No Blemish.

For if sprinkling defiled persons with blood of goats and bulls and ashes of a heifer sanctifies in purification of flesh, how much more will the blood of Christ who, through the eternal Spirit, offered himself without blemish to God, cleanse your conscience from dead works to serve the living God.

1462. Eternal.

And for this reason he is the mediator of a new covenant; a death has taken place to deliver from the transgressions under the first covenant so that those who have been called may receive the promise of the eternal inheritance.

1463.

Blood.

Where a will is involved, the death of its maker must be established. For a will takes effect at death, and never possesses power while its maker lives. Therefore, not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, "This is the blood of the covenant which God has enjoined upon you."

1464.

Vessels.

In the same way he sprinkled with the blood the tabernacle and all the vessels of service. And under the law, almost everything is cleansed by blood, and without blood-shedding there is no forgiveness.

1465.

Yearly.

It was necessary, then, that copies of heavenly things be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter into a hand-made sanctuary—a copy of the true one, but into heaven, itself; now to appear in the presence of God on our behalf; not to offer himself many times—like the high priest enters the holy places yearly with blood not his own. In that case he would have had to suffer repeatedly since the foundation of the world. As it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgment, so Christ also, having been once offered to bear the sins of many, will appear a second time apart from sin to save them who eagerly wait for him.

1466.

Shadow.

The law, then, had only the shadow of coming good things, and not the true likeness of the realities. The same sacrifices which they offer continually year by year, can never make those who bring them perfect. If the

worshippers had been once for all made clean (perfected), would they not have ceased to bring the offerings for the reason that (if perfected) they would be without consciousness of sins?

1467. **Reminder.**

Really in these sacrifices, there is a reminder of sins year by year, for it is not possible for the blood of bulls and goats to take away sins. For this reason (Jesus) when he came into the world, said, "You (God) have not desired sacrifices and offerings; you have prepared a body for me; you have not been pleased with burnt-offerings and sin-offerings." Then I said, "Behold, I have come to do thy will, O God; even as it has been written of me in the heading of the book."

1468. **Thy Will.**

When he said the above, namely, "You have not desired nor been pleased with sacrifices and offerings, and burnt-offerings for sins; that is, those offered according to law," then he said, "Behold, I have come to do thy will." Then he took away the first to establish the second. By that will we have been consecrated through the offering of the body of Jesus Christ once for all.

1469. **Perfected.**

Now every priest stood day by day ministering and offering time after time the same sacrifices which were never able to take sins completely away. But he (Christ) offered for all time a single sacrifice for sins, and took his seat at the right hand of God; henceforth waiting until his enemies be made a footstool for his feet, and by one offering he has perfected for all time those who are being made holy.

1470. **Hearts.**

Moreover, the Holy Spirit also bears witness to us, for after having said, "This is the covenant that I will make with them after those days, says the Lord; I will put my laws upon their hearts, and write them on their minds." Then he adds, "No more will I remember their sins and

lawlessnesses." Now where these are forgiven, there is no more offering for sin.

1471. **Boldness.**

Therefore, brethren, we have boldness to enter the Holy Place by the blood of Jesus. He dedicated this for us as a new and living way through the veil which is his flesh. Now he is a great priest over the house of God. Let us draw near with a true heart; with faith brought to fullness; with hearts that have been sprinkled from an evil conscience, and with bodies that have been washed in pure water.

1472. **Paroxysm.**

Let us hold fast to the confession of hope without wavering. For he who made the promise is faithful. Let us take thought to stir a paroxysm of love and good works in one another. Do not quit your personal assembling together. With some it is a habit (to assemble). Increase this in the degree that you see the day approaching.

1473. **Wilfully.**

For there is no sacrifice left for sins which we sin wilfully after receiving full knowledge of the truth, but there is a certain frightening wait for judgment, and a seething fire on its way to devour the adversaries.

1474. **Trodden.**

Any one who has set aside a law of Moses dies without mercy on a basis of two or three witnesses. How much worse punishment do you think he will be judged worthy of if he has trodden under foot the son of God, and has counted the blood of the covenant by which he was consecrated an ordinary thing, and has insulted the Spirit of grace.

1475. **Fearful.**

For we know him who said, "Vengeance is mine; I will repay." And again (it was said), "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.

1476. **Sufferings.**

Remind yourselves of the earlier days. After you were enlightened you endured a great conflict of sufferings in those days. In this (conflict) you were made a spectacle by both reproaches

and afflictions, and in it you also became partners with those who were treated likewise. Then you sympathized with those in bonds, and accepted with joy the seizing of your goods. You were enlightened that, as concerns yourselves, you have a better possession and one that endures.

1477. Shrinking.

Therefore, do not throw away your confidence, which has a great reward. You need endurance so that after having done the will of God, you may receive the promise. For yet a little while, and the coming one will come, and will not tarry. But my righteous one shall live by faith, and if he shrinks down, my soul will have no pleasure in him. But we are not of those who shrink down to destruction, but are of a faith that reaches to the salvation of the soul.

1478. Faith.

Now faith is a foundation of things hoped for; it is the means of proving unseen realities. The elders had testimony brought to themselves in this (faith). By faith we know that the ages were set in order by the word of God, and that what is seen did not come from that which is plainly visible.

1479. Abel.

By faith Abel offered to God more sacrifice than Cain. Through this, testimony was given that he was doing right. God bore witness upon his gifts, and through this, though he is dead, he still speaks.

1480. Enoch.

By faith Enoch was translated, and did not see death, and he was not found because God translated him. But before the translation, he had witness borne him that he had been very pleasing to God. Now without faith, it is impossible to be well pleasing; for the one who comes to God, must believe that he is, and that he becomes a rewarder of those who diligently seek him.

1481. Noah.

By faith Noah, having received divine communications concerning things not yet seen, and being moved to take hold of the task well, he prepared an ark for the

saving of his house. By this he condemned the world, and became an heir of the righteousness which is according to faith.

1482. Abraham.

Abraham, when he was called, obeyed by faith to go out to a place he was to receive as an inheritance, and he went out—not knowing where he went. By faith he sojourned in the land of promise—as if he were in a land not his own. He dwelt in tents with Isaac and Jacob, who were heirs with him of the same promise. He was looking expectantly for the city that has the foundations of which the architect and builder is God.

1483. Sarah.

By faith Sarah also received power for the conception of seed, even when she was past the age. For she counted as faithful him who made the promise. Therefore, from one who had become as dead, there came (descendants) like the stars of heaven in number, and as innumerable as the sands along the seashore.

1484. Strangers.

These all died in faith—with-out receiving the promises. But they saw and greeted them from afar off, and acknowledged themselves to be strangers and foreigners on the earth. Now those who talk this way, make it plain that they are on the search for a father-land. If they had been thinking of the land from which they had gone out, they would certainly have had opportunity to return. But now they are yearning for a better (land), and this is the heavenly. Therefore, God is not ashamed of them, nor ashamed to be called their God, for he has prepared for them a city.

1485. Isaac.

By faith Abraham, when he was tested, offered up Isaac; yes, he who had received the promises offered up his only son. He is the one to whom it was said, "In Isaac shall thy seed be named." He considered that God was able to raise from the dead. From this he did figuratively receive him back.

1486.

Jacob.

By faith Isaac invoked blessing concerning the future of Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, and worshiped as he bowed over the head of his staff. By faith Joseph at the end of his life mentioned the exodus of the sons of Israel, and gave commands concerning his own bones.

1487.

Moses.

By faith Moses, after his birth, was hid for three months by his parents because they saw that the child was beautiful, and they did not fear the king's commandment. By faith Moses, having become great, refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he was looking away to the payment of reward.

1488.

Egypt.

By faith he left Egypt, and did not fear the anger of the king, and as he saw the invisible he endured. By faith he kept the passover and the sprinkling of the blood, so that the destroyer of the first-born might not touch them.

1489.

Red Sea.

By faith they passed through the Red Sea as if on dry land. But the Egyptians in taking a try at this were drowned. By faith the walls of Jericho fell down after they had been encircled for seven days. By faith Rahab the harlot received the spies on terms of peace, and did not perish with those who were disobedient.

1490.

Heroes.

And what shall I further say? For the time would fail me while telling about Gideon, Barak, Samson, Jephthah; also of David, Samuel and the prophets. Even they who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the might of fire, escaped the edge of the sword, waxed strong out of weakness, became mighty in war,

turned back foreign armies. Women received their dead by resurrection. Some were beaten to death, and in order that they might receive a better resurrection, they refused deliverance. Others had trial of mockings and scourgings, and both bonds and imprisonment.

1491.

Persecuted.

They were stoned, they were put to test, they were sawed in two, they died in the sword's murder. They went about in skins of sheep and goats, destitute, afflicted, and ill-treated. The world was not worthy of them. They wandered over deserts and mountains, and in caves and dens of the earth. And all of these—though they had the testimony of faith, yet they did not receive the promise. For God has foreseen something better for us; so that they will not be perfected separate from us.

1492.

Witnesses.

Having such a great cloud of witnesses surrounding us, and having put off from ourselves every weight, and the skilful sin that stands in circles around us, let us surely use swift action in the contest that is set before us; looking away unto Jesus—the leader and perfecter of faith; who for the joy that was set before him, endured the cross, despised its shame, and has taken his seat at the right hand of the throne of God.

1493.

Discipline.

Then give deep consideration to him who has endured such contradiction of sinners against themselves, so that you may not grow weary and enfeebled in your souls. In your struggle against sin, you have not yet fought against it to the point of shedding your blood. Again, have you forgotten the admonition that reasons with you as sons? (Here it is), "My son, do not regard lightly the discipline of the Lord, nor lose heart when corrected by him. For the Lord chastens the one he loves, and scourges every son whom he receives.

1494.

Sons.

Hold out through chastisement. God is dealing with you as with sons. What son is there whom a

father does not chasten? If you are without the child-training in which all have shared, then you are bastards and not sons. Furthermore, we had our fathers in the flesh; they gave us child-training, and we turned to them. Shall we not much more be in subjection to the Father of spirits, and live? They indeed for a few days disciplined us according to their way of thinking, but he does it to give profit and to share his holiness.

1495.

Painful.

Really all child-discipline for the time being seems painful and not joyous. But later, it gives back the peaceful fruit of righteousness to those who have been put through its training. Therefore, set right again the hands that are relaxed, and the knees that are paralyzed. Also make straight paths for your feet, so that what is lame may not be turned out of joint, but rather that it may be healed.

1496.

Pursuit.

Go in pursuit of peace with all, and the consecration without which no one shall see the Lord. See to it that no one falls short of the grace of God, and that no root of bitterness spring up to cause trouble, and many be thereby defiled, and that there be no sex-pervert or any vain person like Esau, who for one meal sold his birthright. You know that also afterward, when wishing to inherit the blessing, he was rejected, for he found no way to make repentance, although he sought it earnestly with tears.

1497.

Begged.

For you have not come to touchable and burning fire, and to blackness, and darkness and tempest, and sound of trumpet, and to a voice of words which those hearing, begged that no more word be spoken to them, for they were not bearing up under the commandment that if even a beast touched the mountain, it should be stoned, and so fearful was the appearance that Moses said, "I am terrified and trembling."

1498.

First-Born.

But you have come to Mount

Zion, and to the city of the living God; the heavenly Jerusalem; to myriads of assembled angels; to the church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of the just who have been made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaks more mightily than Abel.

1499.

Shaking.

See to it, then, that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, we are much further from escaping when we turn from him who is from heaven. His voice then shook the earth, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heaven."

1500.

Fire.

The "Yet once more" in this phrase indicates the removal of shakable things—like those that have been made, so that the things which are left (after the ordeal) can not be shaken. Therefore, receiving a kingdom which can not be shaken, let us have a gratitude by which we may serve God in a way that pleases him—with reverence and awe. For truly our God is a consuming fire.

1501.

Love.

Let brotherly love continue. Don't forget hospitality, for through this some have entertained angels without realizing it. Remember those who are in bonds as if bound with them, and likewise those who suffer ill-treatment—for you are still in the body.

1502.

Marriage.

Let marriage be held in honor among all, and let the bed be undefiled; for God will judge sex-sellers and sex-abusers. Let your manner of life be free from the love of money, and contain yourselves with the things at hand. For he has said, "I will never send you back or forsake you." So then, it is ours to say, "The Lord is a helper with me;

I will not be afraid. What can a man do to me?"

1503.

The Same.

Remember your leaders—those who spoke to you the word of God. Consider the issue of their life, and imitate their faith. Jesus Christ, the same yesterday, and today, and forever.

1504.

Teachings.

Do not be carried away by varying and strange teachings. For it is well that the heart be made firm by grace, and not by foods which have not profited those who have lived by them. We have an altar from which those who serve the tabernacle (Jewish ritualism) have no right to eat.

1505.

Camp.

Now the blood of animals is brought into the sanctuary by the high priest as an offering for sin, but their bodies are burned outside the camp. Therefore, Jesus also suffered outside the gate in order to consecrate the people through his own blood. In keeping with this, let us go to him outside the camp, and bear his reproach. For here we have no continuing city, but we seek the coming one. Through him, let us offer continually a sacrifice of praise to God. This is the fruit of lips which acknowledge his name. Do not neglect doing good and sharing (what you have),

for God is pleased with such sacrifices.

1506.

Leaders.

Obeys your leaders and be submissive. For they are keeping watch over your souls as do those who will have to give an accounting. (So act) that they may do this joyfully, and not in grief. For this (grief) would be no advantage to you.

1507.

Ages.

Pray for us. For we are convinced that we have a good conscience, and our desire is to act right in all things. Now I urge you more earnestly to do this that I may be restored to you sooner. And now the God of peace, who through the blood of an everlasting covenant, brought again from the dead our Lord Jesus, the great shepherd of the sheep; may he equip you for all good, that you may do his will; working in you that which is pleasing in his sight through Jesus Christ, to whom be glory unto the ages of ages, Amen.

1508.

Goodbye.

Now I beseech you, brethren, to bear with the word of exhortation. For I have written you briefly. Take note that our brother Timothy has been set at liberty. With him I shall see you if he comes soon. Greet all your leaders and all the saints. Those who are from Italy salute you. Grace be with you all.

JAMES

1509.

Joy.

James, a slave of God and of the Lord Jesus Christ. Greetings to the twelve scattered tribes. Consider it nothing but joy, my brethren, when you are encompassed by various trials—knowing that your tested-out faith produces steadfast endurance. Then let steadfastness be a work perfected in order that you may be perfected and whole; even lacking in nothing.

1510.

Wisdom.

If any of you lack wisdom, let him ask of God whose giving to all is solely to bless, and not that he may remind of favors, and it shall be given him. But let him

ask in faith; not setting himself as a judge of the answer needed; for the self-determining one is like a wave of the sea that is wind-blown and tossed. Let not that man think that he shall receive anything from the Lord. A wavering man is unstable in all his paths.

1511.

Degrees.

Let the brother of low degree glory in his exaltation, but the rich in that his rank is lowered, because, as the flower of the grass, he shall pass away. For the sun rises with burning and withers the grass, and the flower thereof falleth, and the goodly appearance of its form perishes.

So also shall the rich fade away in his undertakings.

1512. Temptations.

Blessed is the man who stands up under temptation because, when he has been approved, he shall receive the crown of life which is promised to those who love him.

Let no one, when tempted, say, I am tempted of God. For God is untempted by evils, and he himself tempts no one. But each is tempted by his own lust; being caught by bait and led away. Then lust when it has conceived, brings forth sin, and sin when it is completed, produces death.

1513. Gifts.

Do not be misled, my beloved brethren; every good giving and every perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness, neither shadow of turning. Having willed it, he brought us forth by the word of truth in order that we might be a kind of first-fruit of his creatures.

1514. Swift.

Get knowledge, my beloved brethren, but let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Then, having put away all filth and residue of wickedness, in meekness accept the implanted word which is able to save your souls.

1515. Doers.

But become doers of the word, and not hearers only, deceiving yourselves. If any one is a hearer of the word, and not a doer, he is like a man considering his natural face in a mirror, for he had himself in mind, but having gone away, he immediately forgot what he was like. But he who has looked carefully into the perfect law of liberty, and continued in, so he has become not a forgetful hearer, but a doer of the work, this one shall be blessed in what he does. If any one decides to be religious, yet bridles not his own tongue, but deceives his own heart, this one's religion is vain. Religion pure and undefiled before God and the Father is this. To look after the orphans

and the widows in their afflictions, and to keep himself unspotted from the world.

1516. Appearance.

My brethren, if governed by outward appearance, can you hold the faith of our glorious Lord Jesus Christ? For if there come into your assembly a man wearing a gold finger ring and in showy clothing, and there come also a poor man in vile raiment, and you give attention to him who wears the fine clothing, and say, Take this good seat, but to the poor you say, Stand there, or sit lower than my footstool, do you not make discrimination among yourselves and become judges with wicked reasonings?

1517. Rich.

Consider, my beloved brethren, has not God chosen the poor of this world, rich in faith and heirs of the kingdom which he promised to them who love him? But you dishonor the poor. Are not the rich exercising hard control over you? Do they not drag you into law courts? Do they not blaspheme the good name you wear? You do well if you really keep the royal scripture law, Thou shalt love thy neighbor as thyself, but if you go in for external show, you work sin, and stand convicted before the law as transgressors.

1518. Guilty.

Moreover whoever keeps the whole law, except breaking it in one point, he has become guilty of all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. If, then, you do not commit adultery, but do commit murder, you have become a transgressor of the law. Let both your talk and your action be such as are on the verge of being judged by the law of liberty. For judgment is merciless to him who has shown no mercy. Mercy feels gladly confident at judgment.

1519. Faith Alone.

What is the profit, my brethren, if one says that he has faith but has not works? Can the faith save him? If a brother or

sister be naked and without daily food, and one of you say to them, Go in peace; be warmed and filled, yet you give them not the things needed for the body, what good does it do? So also faith, if it has not works, is dead in itself. But some one will say, You have faith and I have works. Show me your faith without the works, and I will show you my faith by the works. Do you believe in one God? You do well. The demons also believe and shudder. Wilt thou know, O vain man, that faith without works is a shunning of obligated labor.

1520.

Works.

Was not Abraham our father justified by works when he offered his son, Isaac, upon the altar? You see that faith worked with his works, and by the works faith was perfected, and the scripture was fulfilled which says, And Abraham believed God, and it was counted to him for righteousness, and he was called a friend of God. You see that a man is justified by works and not by faith only. Even in like manner also was Rahab the harlot justified by works when she received the messengers and sent them forth by a different way? Just as the body without the spirit is dead, so also faith without works is dead.

1521.

Teaching.

Refrain from many becoming teachers, my brethren; knowing that you shall receive greater condemnation. For in many things we all offend. If any one offends not in word, he is a perfect man able to bridle also the whole body. But if we put bridles into the mouths of horses to make them obey us, we also turn about their whole body.

1522.

Tongue.

Behold also the ships, though of such size and driven by strong winds, yet are they turned about by a very small rudder to whatever point the impulse of the pilot chooses. So also the tongue is a small member, and boasts great things. Behold, a little fire, how great a forest it sets on fire. Also the tongue is a fire; a world

of iniquities, the tongue is set among our members, defiling the whole body, and setteth on fire the circle of nature, and is itself set on fire by hell. For every kind of wild beasts; both birds, creeping things and sea-animals, is tamed and has been tamed by human nature, but no man can tame the tongue; a restless evil, full of death-dealing. By it we praise the Lord and Father, and with it we curse men who have been made according to the likeness of God.

1523.

Mouth.

Out of the same mouth come forth blessing and cursing. These things, my brethren, ought not to be. Does a fountain, from the same opening, send forth sweet and bitter? Can a fig tree, my brethren, produce olives, or a vine produce figs? Neither can salt water produce sweet.

1524.

Devilish.

Who is wise and understanding among you? Let him show by good conduct his works in meekness of wisdom. But if you have bitter envy, and strife in your heart, glory not and lie not against the truth. For this wisdom comes not down from above, but is earthly, sensual, devilish. For where envy and strife are, there is unsettled condition, and every evil work. But the wisdom from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy. But the harvest which righteousness yields is sown in peace by the doers of peace.

1525.

Wars.

What causes wars, and what causes fightings among you? Do they not have as a source your pleasures which war in your members. You desire, but do not possess. You murder and envy, but you are not able to obtain. You fight and make war. You have not because you do not ask. You ask and do not receive, because you ask wickedly that you may spend it in your pleasures.

1526.

World.

You renegades, do you not know

that friendship with the world is enmity against God? Whoever, therefore, is minded to be a friend of the world, he is set down as an enemy of God. Or do you think the scripture speaks in vain? Does the Spirit which took up abode in us have envious desires? He rather gives greater grace. Wherefore it says, God sets himself against the proud, but gives grace to the humble. Be subject, therefore, to God, but resist the devil and he will flee from you. Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Become miserable, mourn and cry aloud. Let your laughter be turned into mourning, and your joy into gloom. Humble yourselves before the Lord, and he will exalt you.

1527.

Law.

Speak not one against another, brethren. He who speaks against a brother judges his brother and speaks against the law and judges the law. Then if you judge the law, you are not a doer of the law but a judge. There is one lawgiver and judge who is able to save and to destroy. Who are you to judge the neighbor?

1528.

Vapor.

Come now, you who say, Today and tomorrow we will go to such a city, and spend a year there, and traffic and make gain; even you who know not what your life will be like tomorrow. For you are a vapor that appears for a little while and then disappears. You ought rather to say, If the Lord wills, we shall both live and do this or that. Now you glory in empty presumptions. All glorying like this is evil. Therefore, he who knoweth to do good and doeth it not, to him it is sin.

1529.

Riches.

Come now, you rich, weep, crying aloud for the miseries that are coming upon you. Your riches have rotted and your garments are become moth-eaten. Your gold and your silver are rusted, and their rust shall be a witness against you and shall eat your flesh as fire. You have

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laid up treasures for the last days. Behold the hire of the laborers who have reaped your fields; which has been kept back by you, cries out, and the cries of the reapers have entered into the ears of the Lord of Sabaoth.

1530.

Slaughter.

You have lived luxuriously on the earth and given over to self-pleasures. You have nourished your hearts in a day of slaughter. You have condemned; you have killed the just one. Will he never resist you?

1531.

Harvest.

Be patient, therefore, brethren, until the coming of our Lord. Behold the farmer waits for the precious fruit from the earth; being patient over it until it receives the early and the latter rain. Be you also patient; establish your hearts, because the coming of the Lord draweth nigh. Murmur not, brethren, against one another, that you be not judged. Behold the judge standeth before the doors.

1532.

Job.

Take, brethren, for an example of suffering and of patience the prophets who spoke in the name of the Lord. Behold, we call those happy who endure. You have known the patience of Job and have seen the end of the Lord; that the Lord is very compassionate and merciful.

1533.

Yes and No.

Above all things, my brethren swear not; neither by heaven nor by the earth, nor by any other oath. But let your yes be yes, and your no be no, that you fall not under condemnation.

1534.

Sickness.

If any one among you is suffering, let him pray. If any is cheerful, let him sing praise. If any one among you is sick, let him call in the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the wearied one, and the Lord shall raise him up, and if he has committed sins it shall be forgiven him. Confess your sins to one another and pray for one another

that you may be healed. The energetic supplications of a righteous one prevails greatly. Elijah was a man of like passions with us, and he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months. And again he

prayed, and the heaven gave rain and the earth yielded its fruit.

1535. Conversion.
My brethren, if any one among you is led astray from the truth, and one turns him back, know you that he who turns a sinner from the error of his way shall save his soul from death, and cover up a multitude of sins.

1 PETER

1536. Greetings.

Peter an apostle of Jesus Christ to those who dwell as strangers scattered in Pontus, Galatia, Cappadocia, Asia and Bithynia; to those chosen according to foreknowledge of God the Father in their spiritual consecration, and for obedience and sprinkling with the blood of Jesus Christ. May grace be unto you, and peace be multiplied.

1537. Hope.

Blessed be the God and Father of our Lord Jesus Christ, who by his great mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead; (a hope) for an inheritance which is imperishable and undefiled and unfading. It has been put under guard in heaven for you who through faith, are being protected in the power of God for a salvation prepared to be revealed in the last time.

1538. Trials.

In this you rejoice, even though for a little while, if conditions require it, you are made sorrowful in various trials in order that the proof of your faith may be found to be unto praise and glory and honor at the revelation of Jesus Christ. It is more than perishable gold, which itself is tested by fire.

1539. Unutterable.

He (Jesus) whom you have not seen, you love. You are not now looking upon him, yet in believing in him, you rejoice with a joy that is unutterable, and that has been glorified. At the end of faith, you will receive the salvation of your souls.

1540. Searching.

Now concerning this salvation, the prophets who foretold of the

grace that was to be yours; they earnestly sought and inquired for it. They were trying to find out what time or what kind of time that the Christ-Spirit in them was describing when predicting the sufferings of Christ, and the glories after these sufferings.

1541. Angels.

It was revealed to them that not to themselves, but to you, they were ministering these things which have now been announced to you by those who preached to you by the Holy Spirit sent down from heaven. Angels eagerly desire to look, reverently into these things.

1542. Holiness.

Because of this, having girded up the loins of your mind, and being calm and collected, set your hope on the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not conform yourselves to the cravings you formerly had in your ignorance, but as he who called you is holy, then become holy yourselves in all conduct. For it is written, "You shall be holy, for I am holy."

1543. Fear.

And if you call upon as a father, the one who without respect of persons, judges according to the work of each one, then pass the time of your homelessness here in fear. You know that you were redeemed from your futile ways that were handed down from the fathers; redeemed not with corruptible things, such as silver or gold, but with the precious blood of Christ—like that of a lamb without blemish or spot.

1544. Manifested.

He was known indeed before the foundation of the world, but

was manifested in the end of time, for your sake who, through him, are believers in God who raised him from the dead, and gave him glory. So then your faith and hope are in God.

1545. Love.

Having purified your souls by obedience to the truth to the degree of real brotherly love, see that you love one another from the heart fervently. You have been born anew, not of corruptible seed, but of incorruptible; even through the word of God that lives and abides. For all flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides forever. And this is the word which has been preached to you.

1546. Babes.

Therefore, having stripped from you every kind of malice, and every kind of deceit, and false pretension and envies, and every kind of hurtful talk, then, as new-born babes, cultivate intense longing for the unadulterated spiritual milk, in order that by it you may grow into salvation. (Do this) if you have even tasted that the Lord is gracious.

1547. Living Stones.

Coming to him; to a living stone; who has been indeed rejected by men, but with God he is chosen and precious, then you yourselves, as living stones, are being built into a spiritual house; a holy priesthood to offer spiritual sacrifices that are pleasing to God through Jesus Christ. Scripture states it this way: "Behold, I am laying in Zion a chief cornerstone, chosen and precious, and the one who believes in him will not be put to shame."

1548. Cornerstone.

Therefore, the preciousness is to you who believe, but for those who do not believe, then a stone which the builders rejected has become the chief cornerstone; a stone of offense, and a rock of entrapment. Being disobedient, they stumbled at the word, and this is their destiny.

1549. Chosen.

But you are a chosen race; a royal priesthood; a holy nation,

an acquired people, that you may declare the virtues of him who has called you out of darkness into his marvelous light. They who once were not a people, are now the people of God; those who had not received mercy, have obtained mercy.

1550. Pilgrims.

Brethren, I beseech you as homeless pilgrims to abstain from passions of the flesh; the ones that wage war against the soul. Make your conduct beautiful among the Gentiles, so that in the things they speak against you as being evil doers, they in beholding your beautiful actions, may glorify God in a day of reflection.

1551. Rulers.

Subject yourselves to every human ordinance in harmony with the Lord; whether to the king as chief-ruler, or to governors who are sent by him (the king) to punish evil-doers, and to praise them who do good. It is the will of God for good action to silence the ignorance of foolish men.

1552. Freedom.

Though you are free men, yet do not use freedom as a veil for evil, but use it as servants of God. Give honor to all; love the brotherhood; fear God, and honor the king. Let the household servants put themselves in subjection to their masters in full fear; not only to those who are good and gentle, but also to the crooked ones. This generates favor if any one, because of consciousness of God, bears up under pain while being treated wrongfully.

1553. Good.

Now what is praiseworthy about it if you take it patiently while being punished for wrongdoing? But if while doing good, you patiently bear your suffering; this is praiseworthy with God.

1554. Example.

You have been called to this, because Christ also has suffered for you; leaving you an example, that you should follow in his steps. He committed no sin; neither was deceit found in his

mouth. When he was reviled, he did not revile back. In his suffering, he did not threaten, but handed his problem to the one who judges justly. He, himself bore our sins in his body on the tree, in order that we, having died to sins, might live for righteousness. By his bleeding wounds you have been healed. For you were all as sheep going astray, but now you have returned to the Shepherd and Guardian of your souls.

1555.

Women.

Let women, in a uniform way, be submissive to their own men, so that if some do not obey the word, they may be won without the word by the behavior of the women—having seen your pure behavior which is in reverence. Let not their adorning be the outward plaiting of hair, and putting on of gold, or dressing in garments, but (let it be) the hidden man of the heart, in the incorruptible apparel of the quiet and gentle spirit. In the sight of God, this is of great value.

1556.

Adorning.

For thus in former time, the holy women who hoped in God adorned themselves, and subjected themselves to their own men, even as Sarah obeyed Abraham, and called him Lord. You have become her children in doing good and not being afraid of anything that frightens.

1557.

Virtues.

Let the men in a uniform manner dwell according to knowledge; giving honor to the female as to the weaker vessel, and as joint-heirs of the grace of life. (Do this) that your prayers may not be cut off. Finally, let all look at things from the same viewpoint. Be sympathizers, lovers of the brethren, strong in affection and humble-minded. Do not render evil for evil, or reviling for reviling, but act the opposite and bless, because you have been called to this in order that you might inherit a blessing. For he who wishes to love life and see good days, let him stop his tongue from evil, and his lips from speaking guile. Let him

turn away from evil, and do good; let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their prayer, but the face of the Lord is against them who do evil.

1558.

Defense.

And who will harm you if you become zealots for the good? But even if you do suffer because of righteousness, you will be happy. Then do not fear their fear; neither be disturbed, but sanctify Christ as Lord in your hearts, and always be prepared to make defense to every one who asks from you an explanation of the hope that is in you, but (act) in meekness and fear. Keep a good conscience so that those who slander your good conduct in Christ may be put to shame by what is said against you.

1559.

Baptism.

For if God wills it, it is better to suffer for doing good than for doing evil. So even Christ once for all died for sins—a righteous one for unrighteous ones—in order to bring you to God. He was put to death in the flesh, but made alive in the spirit. In this, he went and preached to the spirits in prison; to those who were disobedient when the long-suffering of God waited in the days of Noah while the ark was being prepared, and in which a few, that is, eight souls, were saved through water. Baptism, which resembles this, now saves you also—not a putting off of filth of flesh, but an inquiry of a good conscience unto God through resurrection of Jesus Christ who is at the right hand of God. He has gone into heaven, and angels, and authorities, and powers have been made subject to him.

1560.

Deadline.

Since Christ has suffered in flesh, then arm yourselves with this thought, that he who has suffered in flesh has quit sin to live out the remaining time in flesh, not for the lusts of men, but for the will of God. For the time that has already passed is enough to have brought to end the desire of the Gentiles who have gone on in disgusting ac-

tions; in lusts, in drunkenness, in rough-parties, in drinking-parties, and ungoverned idolatries. It is strange to them that you do not run with them to this excess that is beyond the deadline of salvation. They curse about it. But they shall give an account to him who is prepared to judge who is living and who is dead. This was why the gospel was preached even for dead people that they may indeed be looked upon like men in the flesh, but may live according to God in spirit.

1561.

The End.

The end of all things is at hand. Therefore, be wise-minded, and wide awake about prayers. Above everything else make strenuous effort to have love for one another; for love covers a great many sins. Practice hospitality toward one another without grumbling. As each one has received a gift, then minister this to one another as good stewards of the manifold grace of God. If any one speaks, let him think of himself as speaking the words of God. If any one ministers, let him do it as from the strength which God supplies, so that in all things God may be glorified through Jesus Christ—to whom belongs the glory and dominion unto the ages of ages. Amen.

1562.

Fire-Test.

Beloved, do not be set to wondering by the fire-test which is already coming to prove you; as if it were some strange things happening to you, but in the measure that you partake of the sufferings of Christ, there unto rejoice, that you may also rejoice with exulting joy at the revelation of his glory.

1563.

Christians.

If you are reproached for the name of Christ, then you are in condition of real happiness, because the spirit of glory and of God rests upon you. Let no one of you suffer as a murderer, or a thief, or as an evil-doer, or as one who takes oversight that belongs to another. But if he suffers as a christian, let him not be ashamed, but under that name, let him glorify God. For it is seasonable for judgment to begin from the house of God. And

if it begins first with us, what will be the end of those who do not obey the gospel of God? And if the righteous one is barely saved, where will the irreverent and sinner appear? So then those who suffer according to the will of God, let them, in the practice of good works, commit their souls to a faithful creator.

1564.

Shepherds.

Therefore, as a fellow-elder and a witness of the suffering of Christ, and as a sharer in the glory that is to be revealed, I exhort the elders who are among you. Be shepherds to the flock of God that is among you; not from necessity, but willingly; not for shameful gain, but enthusiastically; not acting as lords over the groups assigned you, but becoming examples to the flock, then when the chief Shepherd shall appear, you will receive the unfading crown of glory.

1565.

Younger.

In an equitable way, let the younger ones be in submission to older ones. Let all of you clothe yourselves with humility toward one another, for God gives grace to the humble, but sets himself against the proud. Humble yourselves, therefore, under the mighty hand of God that he may exalt you at the proper time. Cast all your anxieties upon him, for he cares about you. Be sober and watchful. Your adversary, the devil, walks about like a roaring lion seeking to devour. Stand firm against him in the faith, and experienced in the same sufferings to which your brotherhood in the world is subjected.

1566.

A Great Promise.

But the God of all grace, who has called you unto his eternal glory in Christ, after you have suffered a little while, he himself will furnish completely and establish and give strength. To him be the power forever and ever. Amen.

1567.

Farewell.

By Silvanus whom I regard as a faithful brother, I have written to you briefly; exhorting and giving my testimony that this is the true grace of God. Take your stand toward it. The elect

in Babylon, as a whole, sends you greeting; also my son, Mark,

greet you. Greet one another with a kiss of love. Peace be unto all of you who are in Christ.

2 PETER

1568.

Precious.

Simon Peter, a wholly-committed servant, and an apostle of Jesus Christ; to them who have reached a faith equally as honorable as ours in righteousness of our God and Saviour Jesus Christ. Grace be unto you, and peace be multiplied in full knowledge of God and Jesus our Lord—since his divine power has granted unto us all things that pertain to life and godliness through the full knowledge of him who called us to a glory and virtue like his, by which he has given unto us exceedingly great and precious promises, in order that through these you may become partakers of divine nature—having fled away from the corruption that is in the world's craving.

1569.

Virtues.

And for this very reason, having brought in full haste as your helper, furnish courage in your faith, and knowledge in the courage, and self-control in the knowledge, and steadfastness in the self-control, and godliness in the steadfastness, and brotherhood delight in the godliness, and in the brotherhood delight furnish love.

1570.

Blind.

For these things existing and abounding in you keep you from being idle or unfruitful (in your search) for the full knowledge of our Lord Jesus Christ. But the one in whom these things are not present is blind to the extent that he sees only what is near, and he has developed forgetfulness of his cleansing from his old sins. Brethren, because of this, use more haste to make your calling and election sure. For if you do these things you shall never stumble, and thus the road of entrance shall be richly supplied you into the eternal kingdom of our Lord and Saviour Jesus Christ.

1571.

Stirred.

Wherefore, I shall be ever-ready to remind you of these things, even though you have known and been established in the truth which you have. For I consider it right—as long as I am in this tabernacle—to keep on stirring you up by reminding. For I know that the putting off of my body is to be swift; even as our Lord Jesus Christ made it plain to me.

1572.

Eye-Witnesses.

But I will hasten, so that after my departure, you may, upon every occasion, be able to bring these things to mind. For we did not follow fictitious stories when we made known unto you the power and coming of our Lord Jesus Christ, but we had been made eyewitnesses of his Majesty. Having received from God the Father honor and glory, a voice was born to him by the majestic glory; saying, "This is my beloved son in whom I am well pleased." And we heard this voice borne from heaven, for we were with him in the holy mount.

1573.

A Lamp.

Now we have the word of prophecy more firmly established, and to it you do well to take heed as unto a lamp shining in a dark place, until out of this day dawns, and a bearer of light rises in your hearts. Know this first, that no prophecy of scripture comes from one's own unloosing it; for no prophecy was ever borne by the will of man, but men spoke from God when they were moved by the Holy Spirit.

1574.

Disgusting.

Yet false prophets arose among the people—just as there shall also be false teachers among you. They will bring in side by side destructive heresies, even denying the Master who bought them, and bringing upon

themselves swift destruction. But many will follow their disgusting ways, and because of them, the way of truth will be reviled. In greed and by moulded words, they will make merchandise of you.

1575.

Judgment.

For them, the ancient condemnation is not idle, and their destruction is not sleepy. For if God did not spare angels who sinned, but having cast them down to Tartarus in pits of darkness, he gave them up to be kept for judgment; and if he did not spare the ancient world, but guarded Noah, a herald of righteousness, as the eighth person when he brought a flood upon a world of the ungodly; and if, having turned the cities of Sodom and Gomorrah into ashes, he condemned them, and made an example for ungodly persons of the future; and if he delivered righteous Lot who was made weary with the conduct of the lawless in sensual excesses—for by what that righteous (man) saw as he dwelt among them, he day after day vexed his righteous soul because of lawless works, then the Lord knows how to deliver the godly from temptation, and to keep the unrighteous under punishment until a day of judgment, and especially those who indulge in the passions of flesh defilement and despise government.

1576.

Animals.

As daring as self-willed persons, they do not tremble while blaspheming the glories, whereas angels who are greater in strength and power, do not bring before the Lord any slanderous judgment against them. But these as animals without reason and subject to animal appetites, have been born for capture and destruction. They blaspheme what they do not understand. But in their corruption they shall be destroyed, and they are suffering wrong as a reward of unrighteousness.

1577.

Balaamites.

They regard luxurious living during the day as a delight. But living luxuriously under their

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2 PETER 2:2 to 3:2

deceptions, they are spots and blemishes feasting with you. They have eyes of an adulteress wide open and are insatiable for sin. They entrap unsteady souls, and have a heart that has been exercised in greed. They are children under a curse; (continually) leaving the good way, they have gone astray. They have followed the way of Balaam the son of Beor who loved wages of wrong-doing, but was rebuked for his own transgression—a dumb ass spoke with a man's voice and restrained the madness of the prophet.

1578.

Sinners.

These are springs without water and storm-driven fogs for whom the blackness of darkness is reserved. In uttering emphatic words of vanity, they entrap in disgusting desires of flesh those who are near escape from the ones who live in error.

They promise them freedom, but they themselves are slaves of corruption. For any one has been enslaved by the thing which has overcome him. For if after escaping from the miasmas of the world through knowledge of the Lord and Saviour Jesus Christ, they are again entangled in these and overcome, then the last condition for them has become worse than the first. For it would have been better for them not to have known the way of righteousness than after knowing it, to turn back from the holy commandment delivered to them. That of the true proverb has happened to them, namely, "A dog has returned to his own vomit, and a sow that has washed to rolling in mire."

1579.

Mindful.

Beloved, this is now the second letter I have written you, and in them I am stirring up your sincere understanding by reminder; that you should keep in mind the words spoken in the past by the holy prophets, and those of your apostles about the commandment of the Lord and Saviour.

1580. Scoffers.

Know this first, that in the last days scoffers will come with mockery. They will follow their own desires, and will ask, "Where is the promise of his coming? For ever since the fathers fell asleep, all things continue as they were from the beginning of creation." This is escaping their notice and they choose it so, that the heavens existed long ago, and the earth was formed out of water and with water by the word of God. By means of this (word) the world that then existed was deluged with water and perished. But the heavens and earth that now exist have been, by the same word, stored up for fire, and are being kept for the day of judgment and destruction of ungodly men.

1581. Time With God.

But, beloved, don't let this fact escape you, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord is not delaying concerning his promise as some men count delay, but he is longsuffering toward you, and not willing for any to perish, but that all should come to repentance. But the day of the Lord will come as a thief. In it the heavens shall pass away with a great noise, and the elements on fire shall be dissolved, and the earth and the

works in it will be found out.

1582. Melt.

As all these things are thus to be dissolved, what kind of persons ought you to be in holy actions and godliness; looking for and hastening the coming of the day of God, because of which, the heavens, being on fire, shall be dissolved, and the elements will melt in burning?

1583. Spotless.

But according to his promise, we are looking for a new heaven and the new earth wherein dwelleth righteousness. Wherefore, beloved, while expecting these things, make haste to be found in peace before him, with out spot or blemish, and look upon the longsuffering of our Lord as salvation, even as our beloved brother, Paul, according to wisdom that was given to him has written to you, as he is speaking in all the epistles about these things. There are some things in them hard to understand, and which the unlearned and unstable twist to their own destruction—as they do the rest of the scriptures.

1584. Grow in Grace.

But you, beloved, knowing in advance, be on guard lest you be carried away by error of the lawless, and fall from your own stability. But grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and to the day of eternity.

1 JOHN

1585. Fellowship.

That which was from the beginning; which we have heard; which we have seen with our eyes; which we have looked upon, and our hands have touched, concerning the word of life. The life was manifested, and we saw, and we are bearing witness and proclaiming to you the life eternal which was with the Father, and has been manifested to us. That which we have seen and heard, we are proclaiming also to you in order that you also may have fellowship with us. And truly our fellowship is with the Father, and with his son Jesus Christ.

And we are writing these things in order that our joy may be made full.

1586. Light.

And this is the message which we heard from him, and are proclaiming to you, namely, that God is light, and darkness is not in him in any measure. If we say that we have fellowship with him, yet walk in darkness, we are falsifying, and not advancing the truth. But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of Jesus his son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we acknowledge our sins, he is faithful and righteous, so that he may forgive our sins, and may cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

1588.

Advocate.

My little children, I am writing these things to you to keep you from sinning. But if any one sins, then we have an advocate in the presence of the Father, even Jesus Christ the righteous one, and he is the satisfying-sacrifice for our sins, and not only for ours, but for the whole world.

1589.

Perfected.

By this we know that we have come to know him, namely, if we keep his commandments. The one who says, "I know him," and is not keeping his commandments; he is a liar, and the truth is not in him. But whoever keeps his word, then in him in true manner has the love of God been perfected. By this we know that we are in him. Whoever claims to abide in him, also owes it to walk as he walked.

1590.

Passing.

Beloved, I am not writing a new commandment to you, but an old commandment which you have had all along from the beginning. The old commandment is the word which you have heard. On the other hand, I am writing you a new commandment, namely, what the truth is as it applies to you and him; for the darkness is passing away, and the altogether-true-light is already shining.

1591.

Hate.

Whoever claims to be in the light while hating his brother, he is still in darkness. He who loves his brother, abides in the light, and there is no stumblingblock in him. But whoever hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

1592.

Writing.

I am writing to you, little chil-

dren, because your sins have been forgiven on account of him. I am writing to you fathers because you have known him from the beginning; I am writing to you, young men, because you have conquered the evil one. I have written to you, children, because you know the Father. I have written to you, fathers, because you have known him who is from the beginning. I have written you, young men, because you are strong and the word of God abides in you, and you have overcome the evil one.

1593.

World.

Do not love the world, neither the things that are in the world. If any one loves the world, then the love of the Father is not in him. For all that is in the world; the craving of the flesh, and the lust of the eyes, and the pride of life; these are not of the Father, but of the world; and the world is passing away, and so is its craving, but the one who is doing the will of God abides forever.

1594.

Antichrist.

Children, the last hour is upon us, and, even as you have heard, the antichrist is coming. Even now many antichrists have arisen. By this we know it is the last hour. They went out from us, but they were not of us. For if they had been of us, they would have continued with us. But they went out, and all of them were revealed as not being of us. But you have an anointing from the Holy One and you all are aware of it.

1595.

Truth.

I have not written you because you don't know the truth, but because you do know it, and know that no lie is of the truth. Who is the liar if not the one who denies that Jesus is the Christ? This is the antichrist, namely, the one who denies the Father and the son. No one who denies the son has the Father. The one who acknowledges the son has the Father also. What you have heard from the beginning—let this abide in you. If what you have heard from the beginning abides in you, then you will abide in the son and in the Father, and this is the

promise he made to us—to give us eternal life.

1596.

Anointing.

I have written these things about them who are deceiving you. But the anointing which you received from him abides in you, and you have no need for any one to teach you; since his anointing teaches you about everything and it is truth, and no falsehood. Abide in him just in the way that it has been taught you.

1597.

Boldness.

Abide now in him, little children, so that if he is manifested, we may have boldness, and not be put to shame by him at his coming. If you know that he is righteous, then you know that every one who does right has been begotten from him.

1598.

The Future.

Look at the kind of love the Father has given us in order that we may be called children of God. And we are. For this reason the world does not know us, because it did not know him. Beloved, we are now children of God, but what we shall be has not been revealed. But we know that when he is revealed, we shall be like him, because we shall see him as he is. And every one who has this hope fixed on him, purifies himself as he is pure.

1599.

Lawlessness.

Every one committing sin is also working lawlessness, for sin is lawlessness, and you know that he was manifested to take away sins, and that there is no sin in him. Every one who remains in him does not sin. Every one who is sinning, has neither seen him or known him.

1600.

Righteous.

Little children, let no one deceive you. The one who is doing right is righteous, even as he is righteous. The one who is sinning, is of the devil, for from the beginning, the devil sins. The son of God was manifested for the purpose of destroying the works of the devil.

1601.

Seed.

Every one who has been be-

gotten of God does not go on sinning, because his seed remains in him, and he can not go on sinning because he has been begotten of God. It is in this that the children of God and the children of the devil are revealed. Every one who is not doing right is not of God; neither is the one who does not love his brother.

1602.

Cain.

For this is the message which you have heard from the beginning—that we should love one another, and not be like Cain, who was of the evil one, and killed his brother. And why did he kill him? He did it because his works were evil, but the works of his brother were righteous.

1603.

Death.

If the world is hating you, stop wondering about it, brethren. We know that we have made the passage from death into life because we love the brethren. The one who does not love is abiding in death. Everyone who is hating his brother is a murderer, and you know that no murderer has eternal life abiding in him.

1604.

Dedicate.

We have come to know love by this, namely, that he laid down his life for us, and we owe it to dedicate lives for the brethren. But if any one has the life-sustaining things of the world, and sees his brother in need, yet closes his heart off from him, then in what way does the love of God abide in him? Little children do not love in word or speech, but in work and truth.

1605.

Hearts.

In this way we shall know that we are of the truth, and shall convince our heart in his very presence. But if our heart knows something against us, then God is greater than our hearts, and knows all things. Beloved, if the heart knows nothing against us, then we have courage toward God, and what we should ask, we receive from him because we are keeping his commandments, and are doing the things which are pleasing in his sight.

1606.

Spirit.

And this is his commandment that we should believe on the name of his son Jesus Christ, and

that we should love one another in the way that he gave the command to us. And whoever keeps his commandments abides in him, and he abides in the keeper. And by the Spirit whom he gave to us, we know that he abides in us.

1607.

Spirits.

Beloved, do not believe every spirit, but test the spirits to see whether they are of God, because many false prophets have gone out into the world. Know the Spirit of God in this way, namely, every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God, but it is the spirit of the antichrist which you have heard is coming, and now it is already in the world.

1608.

Greater.

Little children, you are of God and have overcome them, for greater is he who is in you than he who is in the world. They are of the world, and their talk is of the world, and for this reason the world hears them. We are of God. Every one who knows God hears us. He who is not of God does not hear us. By this we may know the spirit of truth and the spirit of error.

1609.

Sacrifice.

Beloved, let us love one another, for love is of God. And every one who loves has been begotten of God and knows God. He who does not love, has not come to know God, because God is love. The love of God has been manifested among us in this way, namely, because he has sent his only begotten son into the world in order that we may live through him. It was not because we have loved God, but because he has loved us, and has sent his son into the world as the sacrifice for our sins. It is in this that love is.

1610.

Full Sway.

Beloved, if God so loved us, then we owe it to love one another. No one has seen God at any time, but if we love one another, God abides in us and his love has full sway in us. We know that we abide in him and he in us when he has given us of his Spirit.

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1 JOHN 3:24 to 5:8

1611.

Courage.

And we have seen and bear witness that the Father has sent the son as a Saviour of the world. Whoever confesses that Jesus Christ is the son of God, then God abides in him and he in God. So we have come to know and believe the love which God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this way love is perfected with us that we may have courage in the day of judgment for the reason that, while in the world, we are like him.

1612.

Fear.

There is no fear in love, but perfect love casts out fear. Fear carries a penalty, and the one who fears has not been perfected in love. We love because he was first to love us. If any one says, "I love God," and hates his brother, he is a falsefearer. For one who does not love his brother whom he has seen, is not able to love God whom he has not seen. And we have this conclusion from him that he who loves God also loves his brother.

1613.

Victory.

Every one who is believing that Jesus is the Christ has been begotten of God, and every one who loves the one who has begotten, loves the one who has been begotten by him. By this we know that we love the children of God, namely, when we love God and do his commandments. For this is the love of God that we keep his commandments, and his commandments are not burdensome, because every one of them that has come from God is victorious over the world, and this is the victory that overcomes the world—our faith. Who is it who is overcoming the world except the one who is believing that Jesus is the son of God?

1614.

Three.

This is the one who came through water and blood—Jesus Christ. Not in water only, but in water and in blood. And it is the Spirit who is bearing witness because the Spirit is the truth. Then there are three bearing witness: the Spirit, and the

water, and the blood, and these three are in one accord.

1615. Testimony.

If we receive the testimony of men, then the testimony of God is greater because it is God's testimony, and because he has borne witness concerning his son. Whoever is believing on the son of God has the witness in himself. But he who does not believe in God has made him a liar because he has not believed the testimony which God has testified concerning his son. And this is the testimony, that God has given eternal life to us, and that this life is in his son. He who has the son has life. But he who does not have the son of God, does not have life.

1616. Asking.

I have written these things to you that you may know that you have eternal life along with those who believe in the name of the son of God. And this is the confidence which we have toward him, namely, that if we ask anything whatsoever according to his will he hears us. And we know that if he hears us in whatever we should ask, we know

that we have the things asked for—which we have asked from him.

1617. Unto Death.

If any one sees his brother committing a sin which is not unto death, he shall ask, and (God) will give him life along with those who are not sinning unto death. There is a sin unto death. I am not saying that one should make petition about this. All unrighteousness is sin, and there is sin which is not unto death.

1618. Guards.

We know that every one who has been begotten of God does not go on sinning, but he (Jesus) who was born of God guards him, and the evil one does not touch him.

1619. Idols.

We know that we are of God and that the whole world is lying in the evil one, and we know that the son of God has come, and has given us understanding to know him who is true, and we are in him who is true—in his son Jesus Christ. He is the true God and life eternal. Little children, guard yourselves from idols.

2 JOHN

1620. Lady.

The elder to an elect lady and her children, whom I love in truth, and not only I, but all who have come to know the truth on account of the truth, which is abiding in us, and will be with us forever. In truth and in love, grace, mercy and peace will be with us from God the father, and from Jesus Christ the Father's son.

1621. Children.

I was made greatly joyful because I have found children of yours walking in truth just as we received commandment from the Father. I am writing you no new commandment, but the one we have had from the beginning, and I exhort you, lady, that we love one another, and this love is that we keep on walking according to his commandments. The commandment is this, that as you

have heard it from the beginning, you should walk in it.

1622. Deceivers.

For many deceivers have gone forth into the world; those who do not acknowledge the coming of Jesus in the flesh; this is the deceiver and the antichrist. Take heed to yourselves that you lose not the things which you have labored for, but that you may receive a full reward.

1623. Sharing.

He who abides in the teaching, he has the Father and the son, but every one who goes beyond it, and does not abide in the teaching of Christ, he does not have God. If any one comes to you, and does not bring this teaching, do not receive him into the house and bid his prosperity, because the one who bids him prosperity, shares in his evil works.

Having many things to write you, I have not been brought to the choice to use paper and ink, but I hope to come to you, and

to speak mouth to mouth, so that your happiness may be made complete. The children of your elect sister send you greetings.

3 JOHN

1625.

Gaius.

The elder, to Gaius the beloved, whom I love in truth's way. Beloved, I am praying that you keep in health and for you to prosper in every way, just as your soul is prospering. I was made to rejoice greatly when brethren came and bore witness to your truth, and just how you are walking in truth. I have no greater joy from them than when I hear that my children are walking in the truth.

the church, but Diotrephes who likes pre-eminence over them, he does not accept what we say. Because of this, if I come, I will bring to memory what he is doing in making empty charges against us with evil words, and not being content with these, he neither himself receives the brethren, and those who wish to do so, he hinders and puts out of the church.

1628.

Imitating.

Beloved, do not imitate the bad, but imitate the good. He who does good is of God; he who does evil, has not seen God. Demetrius has been approved by all, and by the truth itself. We also give our approval, and you know that what we say (about him) is true.

1626.

A Helper.

Beloved, you are doing a faithful service in the things you do for the brethren, and especially so when they are strangers, who have told the church about your love. You will be acting beautifully in sending them on their way in a manner that harmonizes with God. For they have gone out for his name, and are accepting nothing that is heathenish. Therefore, we owe it to support such as these so that we may be fellow-workers in truth.

1629.

Face to Face.

I had many things to write you, but I am not choosing to write (them) to you with ink and pen. I hope to see you soon, and we will talk face to face. Peace be with you. The friends greet you. Greet the friends by name.

1627.

Diotrephes.

I have written something to

JUDE

1630.

Beloved.

Jude, a bondservant of Jesus Christ, and brother of James; to the called who are beloved in God the Father and kept for Jesus Christ. Mercy to you, and peace and love be multiplied.

Christ. They have been long ago written down for this condemnation.

1632.

Reminder.

Now I desire to remind you. You have once fully known how the Lord having saved a people out of Egypt, afterwards destroyed those who did not believe. And angels who did not keep what was first with them, but left their own dwelling-place, he has kept under darkness of the lower world, and in everlasting bonds for the judgment of the great day.

1631.

Haste.

Beloved, I am making all haste to write you concerning our common salvation. I am constrained to write you, urging you to contend earnestly for the faith which has been once for all delivered to the saints. For some men have crept in secretly. They are ungodly, and are turning the grace of God into what is disgusting, and are denying our only Lord and Master Jesus

1633.

Abnormal.

As Sodom and Gomorrah, and cities around them, in the same way, gave themselves over to

fornication, and went away (beyond fornication) to follow abnormally the use of other flesh. These are set forth as an example to undergo the judgment of eternal fire.

1634.

Dreamers.

In spite of this, these (men) in their dreaming, they corrupt the flesh, set aside authority, and blaspheme the glories. When Michael the archangel was contending with the devil, he argued about the body of Moses, but did not dare to bring a reviling judgment, but said, "The Lord rebuke thee." But these (men) blaspheme whatever they do not understand, and what they understand by nature—like the animals without reason do—in these things they destroy themselves.

1635.

Rocks.

Woe unto them, because they have gone the way of Cain, and in Balaam's deception for reward, they have been emptied out, and in the antagonism of Korah, they have perished. They are hidden rocks in your love feasts while feasting with you. They are shepherds of themselves, and have no fear.

1636.

Clouds.

They are clouds without water that are carried past by the tempests. They are trees of Autumn's wasting, fruitless, twice-dead, and have been uprooted. They are wild waves of the sea foaming out their own shame. They are wandering stars for whom the blackness of darkness has been reserved forever.

1637.

Murmurers.

Enoch the seventh from Adam

prophesied about these, saying, "Behold, the Lord has come among the holy tens of thousands to execute judgment against all, and to convict all the ungodly of their deeds of ungodliness in which they were ungodly, and for all the hard things which ungodly sinners have spoken against him." These are murderers and complainers who walk according to their own desires. Their mouth speaks big words, and they flatter outwardly for the sake of gain.

1638.

Scoffers.

But you, beloved, remember the words already spoken by the apostles of our Lord Jesus Christ; how they said to you that in the last time there shall be scoffers following their own ungodly cravings. These are they who tear things apart. They are sensual, and without the Spirit.

1639.

Spotted.

But you, beloved, build yourselves up in your most holy faith, praying in the Holy Spirit; keep yourselves in the love of God, and wait for the mercy of our Lord Jesus Christ unto life eternal. Have pity upon some who are in uncertainty, and save by snatching them from the fire. On some have mercy in fear, and hate even the garment that is spotted by the flesh.

1640.

Benediction.

And now unto him who is able to guard you from stumbling, and to present you blameless in the presence of his glory with exceeding joy. Unto the only God our Saviour through Jesus Christ our Lord, be glory, majesty, strength and authority before all time, now and forevermore. Amen.

REVELATION

1641.

Signs.

A revelation of Jesus Christ which God gave him to show to his fully-devoted servants the things which must shortly come to pass. And, having sent, he made it known by signs through his angel to his devoted servant John, who bore witness to the word of God and to the testimony of Jesus Christ—whatever

he saw. Blessed is the one who is reading, and those who are hearing the words of the prophecy, and are keeping the things which have been written therein; for the time is at hand.

1642.

Churches.

John to the seven churches which are in Asia, Grace to you, and peace from him who is, and who was, and who is coming,

and from the seven spirits which are before his throne, and from Jesus Christ, the faithful witness, the first-born of the dead, and the Ruler of the kings of the earth.

1643.

Coming.

To him who loves us, and has made us free from our sins in his blood, and has made us a kingdom and priests to his God and Father. To him be glory and power forever and ever. Amen. Behold, he is coming with the clouds, and every eye shall see him. And the very ones who pierced him, and all the tribes of the earth shall smite themselves because of him. Even so, amen.

1644.

Almighty.

I am the Alpha and the Omega, says the Lord God, who is, and who was, and who is coming—the Almighty.

1645.

John.

I, John, your brother and sharer with you in the tribulation, and kingdom, and endurance in Jesus, was in the isle that is called Patmos because of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, like that of a trumpet, saying, "What you see, write in a book, and send to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

1646.

Jesus.

Then I turned to see the voice which spoke with me. And having turned, I saw seven golden lampstands, and in the midst of the lampstands was one like a son of man clothed in a robe reaching to his feet, and encircled at the breasts with a golden girdle. And his head and his hair were white as white wool—as white as snow, and his eyes were as a flame of fire, and his feet were like burnished brass, as if it had been refined in a furnace, and his voice was like the voice of many waters.

1647.

Alive Forever.

And he had in his right hand seven stars, and from his mouth went forth a sword two-edged

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REV. 1:5 to 2:8

and sharp, and his face was like the sun shining in its power. And when I saw him, I fell at his feet like one dead. And he placed his right hand upon me, saying, "Fear not; I am the first and the last, and the one who lives. I was dead, and, behold, I am living unto the ages of ages, and I have the keys of death and of Hades."

1648.

Candlesticks.

Therefore, write the things which you have seen, and the things which are, and the things which are to be after these. Here is the mystery of the seven stars which you saw in my right hand, and of the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

1649.

Ephesus.

To the angel of the church in Ephesus write: These things says he who holds in his right hand the seven stars, and who is walking in the midst of the seven golden candlesticks, I know your works, and labor and your endurance, and that you can not uphold the wicked, and you have tested those who call themselves apostles, yet they are not, and you have found them liars.

1650.

First Love.

I know you have endurance, and you have borne up because of my name, and you have not grown weary, yet I have this against you that you have left the love you had at first. Remember, therefore, from whence you have fallen, and repent and do the first works. If not, then I am coming to you, and I will remove your candlestick out of its place unless you repent. But you have this which you hate, namely, the works of the Nicolaitans. I also hate their works. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give to eat of the tree of life which is in the paradise of God.

1651.

Smyrna.

And to the angel of the church in Smyrna write: These things

says he who is the first and the last; he who died and has come to life. I know your affliction and poverty, but you are rich, and I know the blasphemy of those who say they are Jews, and are not, but who are of a synagogue of Satan.

1652.

Ten Days.

Do not fear the things which you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and that you may have tribulation ten days. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit is saying to the churches. He who is victorious will not be hurt by the second death.

1653.

Pergamos.

And to the angel of the church in Pergamos write: These things says he who has the sharp two-edged sword, I know where you dwell. The throne of Satan is there. And you are holding fast my name, and you did not deny my faith, even in the days of Antipas, my faithful witness who was slain among you—where Satan dwells.

1654.

Nicolaitans.

But I have a few things against you, because you have there those who are holding to the teaching of Balaam who taught Balak to put a stumblingblock before the sons of Israel, and to eat things sacrificed to idols and to engage in sex-prostitution. Also you have those who are holding to the doctrine of the Nicolaitans harmoniously.

1655.

White Stone.

Repent, therefore, and if you do not, then I am coming to you quickly, and I will war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give the hidden manna, and I will give him a white stone, and on the stone a new name that has been written, and which no one knows except him who receives it.

1656.

Thyatira.

And to the angel of the church in Thyatira write: These things says the son of God, who has eyes like a flame of fire, and whose feet are like polished brass, I know your works, and love, and faith, and service, and your endurance, and that your last works exceed your first. But I have this against you, namely, that you are tolerating the woman, Jezebel, who is calling herself a prophet, and teaching and leading astray my servants to practice sex-prostitution and to eat things sacrificed to idols. I gave her time so that she might repent, and she does not choose to repent of her sexual sin. Behold, I am putting her in bed, and those who are committing adultery with her into great affliction unless they repent of her works. And I will destroy her children by death, and all the churches shall know that I am he who searches mind and heart, and I will give to each of you according to your works.

1657.

Deep Things.

But to the rest of you in Thyatira who do not have this teaching, and who have not known what are called the deep things of Satan; to you I say that I am not putting upon you any other burden. But keep a strong hold upon what you have until I come. He who is conquering and keeping my works until the end, to him I will give authority over the nations in the same way that I have received from my Father, and he shall shepherd them with an iron scepter—like the vessels of a potter are broken into pieces. And I will give him the morning star. He who has an ear, let him hear what the Spirit is saying to the churches.

1658.

Sardis.

And to the angel of the church in Sardis write: These things says he who has the seven spirits of God, and the seven stars. I know your works; that you have the name of being alive, but you are dead. Wake up and strengthen the things that remain, but which are at the point of death. For I have not found any works of yours completed in the sight of my God.

Therefore, keep in mind how you have received and have heard. Be on guard, and repent. But if you will not wake up, I will come like a thief, and you could never know at what hour I will come upon you.

But you have a few names in Sardis who have not polluted their garments, and they shall walk with me in white, because they are worthy. He who conquers shall thus be clothed in white garments, and I will certainly not blot his name out of the book of life, and I will acknowledge his name before my Father and before his angels. He who has an ear, let him hear what the Spirit is saying to the churches.

And to the angel of the church in Philadelphia write: These things says the one who is holy and completely true; the one who has the key of David; the one who opens, and no one shall close, and the one who closes, and no one opens.

I know your works. Behold, I have set before you an open door which no one is able to shut—because you have a little strength and have kept my word and you have not denied my name. See what I will do to those of the synagogue of Satan; to those who are calling themselves Jews, and are not, but they are falsifying. Behold, I will make them come and bow down at your feet, that they may know that I have loved you.

Because you have kept the word of my endurance, I will also keep you from the hour of trial which is coming on the whole world to test those who dwell upon the earth. I am coming quickly. Keep a strong hold upon what you have in order that no one take your crown. He who conquers, I will make a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem

which comes down out of heaven from my God, and my new name. He who has an ear, let him hear what the Spirit is saying to the churches.

And to the angel of the church in Laodicea write: These things says the Amen; the faithful and completely-true witness; the beginning of God's creation. I know your works, and that you are neither cold nor hot. I wish you were cold or hot. So because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.

You say, I am rich, and have gotten riches, and have need of nothing. And you do not know that you are afflicted with hardness, and are an object of pity, and poor and blind and naked. I counsel you to buy from me gold that has been refined by fire, so that you may be rich, and white garments for clothing, and to keep the shame of your nakedness from being exposed, and ointment to put on your eyes so that you may see.

As many as I love, I reprove, and give them child-training. Therefore, repent, and keep on being zealous. Behold, I stand at the door and knock. If any one hears my voice and opens the door, I will come in to him, and eat with him, and he with me. He who conquers, I will give to him to sit with me on my throne, as I myself have conquered and have sat down with my Father on his throne. He who has an ear, let him hear what the Spirit is saying to the churches.

After these things I saw, and behold, a door had been opened in heaven, and the first voice I heard, spoke to me like the blast of a trumpet saying, "Come up hither, and I will show you the things which must take place."

Immediately after this, I was in the Spirit, and behold, a throne was set in heaven, and on the

throne one was sitting. And the one who sat thereon was, in appearance, like a jasper stone and a sardius stone. A rainbow that looked like an emerald encircled the throne. And around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders clothed in white garments, and on their heads were golden crowns.

1669. Seven Spirits.

And issuing from the throne were lightnings and voices and thunders. Also seven lamps of fire were burning before the throne. These are the seven spirits of God, and before the throne it was like a glassy sea resembling crystal.

1670. Four Creatures.

And about the throne, and encircling the throne were four living creatures full of eyes in front and behind. And the first living creature was like a lion, and the second living creature was like an ox, and the third living creature with the face like a man's, and the fourth living creature was like a flying eagle. And the four living creatures—each one of them had six wings, and all around and within they are full of eyes, and they have no stopping time, day or night, from saying, "Holy, holy, holy, Lord God Almighty, who was, and who is, and who is coming."

1671. Elders.

And when the living creatures give glory and honor and thanks to him who is seated on the throne, and who lives forever and ever, then the twenty-four elders fall down before him who is seated on the throne, and worship him who lives forever and ever, and cast their crowns before the throne, saying, "Worthy art thou, the Lord and God of us, to receive glory and honor and power, for thou hast created all things, and by thy will they were created and continued."

1672. A Book.

And I saw in the right hand of him who sat upon the throne, a book written within and on the back, and it had been sealed with

seven seals. And I saw a strong angel proclaiming with a great voice, (saying), "Who is worthy to open the book, and to loose the seals thereof?"

1673. None Worthy.

And no one in heaven or on earth or under the earth was able to open the book or look into it. And I wept much because no one was found worthy to open the book or to look into it. Then one of the elders said to me, "Weep not, for behold, the lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose its seven seals."

1674. The Lamb.

And I saw in the midst of the throne and the four living creatures, and in the midst of the elders, a lamb standing as if it had been slain. It had seven horns and seven eyes—which are the seven spirits of God sent forth into all the earth. And he came and took it out of the right hand of him who sat upon the throne.

1675. New Song.

And when he took the book, the four living creatures and the twenty-four elders fell down before the lamb. Each one had a harp, and golden bowls full of incense—which are the prayers of the saints. They sang a new song, saying, "Worthy art thou to take the book, and to open its seals, because thou wast slain, and by thy blood hast bought for God persons out of every tribe, and tongue and people and nation, and hast made them a kingdom and priests unto our God, and they shall reign upon the earth."

1676. Myriads.

And I saw (them), and I heard a voice of many angels round about the throne, and around the living creatures and the elders. The number of them was myriads of myriads and thousands of thousands, and with a great voice they were saying, "Worthy is the lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing."

1677. Creation Sings.

And I heard every creature that is in heaven, and on earth, and under the earth, and which

is in the sea, and all that is in them saying, "To him who sits upon the throne, and to the lamb, be blessing and honor and glory and power unto the ages of ages." And the four living creatures said, "Amen." And the elders fell down and worshiped.

1678. White Horse.

And I saw when the lamb opened one of the seven seals, and I heard one of the four living creatures saying in a voice like thunder, "Come." And I saw, and behold, a white horse, and he who sat upon it had a bow, and there was given to him a crown, and he went out conquering and that he might conquer.

1679. Red Horse.

And when he opened the second seal, I heard the second living creature saying, "Come." And there came out another horse that was red. And it was given to the one who sat upon him to take peace from the earth, and that they might slay one another. And there was given to him a great sword.

1680. Black Horse.

And when he opened the third seal, I heard the third living creature saying, "Come." And I saw, and behold, a black horse, and he who sat upon him had a balance in his hand. And I heard a voice in the midst of the four living creatures saying, "A day's supply of wheat for a denarius (about eight times the normal price), and three quarts of barley for a denarius, and do not waste the oil and the wine."

1681. Pale Horse.

And when he opened the fourth seal, I heard a voice of the fourth living creature saying, "Come." And I saw, and behold, a pale horse, and the name of the one who sat upon it was Death, and the abode of the dead followed him. And they were given power over the fourth part of the earth, to kill with sword and with famine and with death, and by the wild beasts of the earth.

1682. How Long?

And when he opened the fifth seal, I saw under the altar the souls of them who had been slain for the word of God, and for the

testimony which they had borne. And they cried with a great voice, saying, "O Master, holy and altogether-true, how long will you go on without judging and avenging our blood upon those who dwell upon the earth?" And there was given to each of them a white robe, and they were told to rest for a short time, until their fellow-servants, and their brethren who were to be killed as they had been, should reach its full number.

1683. Earthquake.

And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell unto the earth, as the fig-tree lets fall its winter fruit when shaken by a great wind.

1684. Last Cry.

And the heaven departed as a scroll that is rolled up, and every mountain and island was removed from their places. And the kings of the earth, and the great ones, and the army commanders, and the rich, and the strong, and every slave and every freeman hid themselves in the caves and in the rocks of the mountains, and said to the mountains and to the rocks, "Fall upon us, and hide us from the face of him who sits upon the throne, and from the anger of the Lamb, because the great day of their anger has come, and who is able to stand."

1685. Winds.

After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that a wind might not blow upon the earth, neither upon the sea, nor against any tree. And I saw another angel ascending from the rising of the sun. He had the seal of the living God, and with a mighty voice he cried to the four angels; those to whom it was given to harm the earth and the sea, saying, "Harm not the earth, nor the sea, nor the trees until we seal the bond-servants of God upon their foreheads."

1686.

Sealed.

And I heard the number of the sealed—a hundred and forty-four thousand sealed from all the tribes of the sons of Israel. Twelve thousand were sealed from the tribe of Judah, twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand from the tribe of Benjamin—were sealed.

1687.

The Multitude.

After these things, I saw, and behold, a great multitude which no one could number out of every nation, and from tribes and peoples and tongues. And they were standing before the throne and before the Lamb, clothed in white robes, and with palm branches in their hands, and they cried with a great voice, saying, "Salvation is with our God who sits upon the throne, and with the Lamb." And all the angels were standing in a circle around the throne and around the elders and the four living creatures, and they fell upon their faces before the throne, and worshiped God, saying, "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength be unto our God forever and ever, Amen."

1688.

Tribulation.

Then one of the elders spoke to me, saying, "Who are these who are clothed in white robes, and from whence have they come?" I said to him, "My Lord, you know." Then he said to me, "These are they who are coming up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Because of this, they are before the throne of God, and they are serving him day and

night in his temple, and he who sits upon the throne will spread covering over them, and they shall hunger no more, neither thirst any more; neither shall the sun strike them, nor any burning heat, because the Lamb in the midst of the throne shall shepherd them, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

1689. **Silence In Heaven.**

And when he opened the seventh seal, there came silence in heaven for half an hour. And I saw the seven angels who stood before God, and seven trumpets were given to them. And another angel, having a golden censer, came and stood by the altar, and much incense was given him that he might offer it with the prayers of all the saints upon the golden altar before the throne. And the smoke of the incense rose with the prayers of the saints from the hand of the angel who was in God's presence. Then the angel took the censer and filled it with fire from the altar, and he cast it into the earth, and there came thunders, and voices and lightnings and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound.

1690.

Fire.

And the first one blew the trumpet, and there came hail and fire mingled with blood, and it was cast into the earth, and a third part of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

1691.

Blood.

And the second angel sounded the trumpet, and it was as if a great mountain burning with fire were cast into the sea. And a third of the sea became blood, and a third of the living creatures in the sea died, and a third of the ships was destroyed.

1692.

A Star.

And the third angel sounded the trumpet, and there fell from heaven a great star, burning like a torch, and it fell upon a third of the rivers and upon the springs of waters. The name of the star

is called Wormwood, and a third of the waters become wormwood, and many of the men died of the waters because they were made bitter.

1693. Sun and Moon.

And the fourth angel sounded the trumpet, and a third part of the sun was smitten, and a third part of the moon, and a third of the stars, so that a third of them might be made dark, and that the day might not appear for a third of it, and the night likewise.

1694. Eagle.

And I saw and heard a lone eagle flying in the midst of heaven, and with a great voice it was saying, "Woe, woe, woe to those who dwell upon the earth because of the rest of the trumpet voices of the three angels who are about sound."

1695. The Pit.

And the fifth angel blew the trumpet, and I saw a star that had fallen from heaven upon the earth, and there was given to him the key of the entrance to the bottomless pit. And he opened the entrance of the abyss, and smoke ascended from the entrance like smoke from a great furnace, and the sun and the air were darkened by the smoke of the shaft.

1696. Locusts.

Then from the smoke came locusts onto the earth, and there was given unto them power like the scorpions of the earth have power, and they were told not to harm the grass of the earth, nor anything green, nor any tree, but only those men who have not the seal of God upon their foreheads. They were not permitted to kill them, but only to torture them for five months.

1697. Scorpions.

And their torture was like the torture of a scorpion when it strikes a man. Now in those days men shall seek death, and shall not find it, and they will long to die, while death keeps on fleeing from them. And the shapes of the locusts resembled horses prepared for war, and on their heads were crowns that looked like gold, and their faces were like faces of men, and they had

hair like the hair of women, and their teeth were like the teeth of lions, and they had breastplates as if of iron, and the sound of their wings was like the sound of many chariot-drawing horses running into battle.

1698. King of Evil.

And they have tails like scorpions and stings, and in their tails was their power to hurt men for five months. They have over them a king who is the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he has the name of Apollyon. The first woe has passed; behold, two woes are coming after this.

1699. Four Angels.

Then the sixth angel blew the trumpet, and I heard a voice from the horns of the golden altar that was before God. It was saying to the sixth angel who had the trumpet, "Release the four angels who are bound by the great river, Euphrates." Then the four angels were released; the ones who had been equipped for the hour and day and month and year to kill the third of men.

1700. Mighty Army.

The number of cavalry divisions was two hundred million—I heard the number of them. And in the vision I saw the horses and those who sat upon them had on fiery breastplates, and dark blue and yellow ones. The heads of the horses were like the heads of lions, and from their mouths went forth fire and smoke and brimstone. By these three plagues of fire and smoke and brimstone which issued out of their mouths the third part of men were killed. The power of the horses is in their mouths and in their tails. Their tails were like headed serpents, and by these they do the harm.

1701. No Repentance.

And the rest of men who were not killed by these plagues, repented not from the works of their hands, nor of worshipping demons and idols of gold and silver and brass and stone and wood—which things can neither see

nor hear nor walk. And they did not repent of their murders, nor of their sorceries, nor of their sex-prostitution, nor of their thefts.

1702. Seven Thunders.

And I saw another mighty angel descending from heaven. He was clothed in a cloud and a rainbow was about his head, and his face was like the sun, and his feet were like pillars of fire, and he had in his hand a little book that had been opened. Then he set his right foot upon the sea, and his left upon the earth, and cried with a great voice, like the roaring of a lion. And when he cried out, then the seven thunders uttered their voices. And when the seven thunders spoke, then I was about to write, but I heard a voice out of heaven saying, "Seal up the things which the seven thunders uttered, and do not write them."

1703. No More Delay.

And the angel whom I saw standing on the sea and on the earth lifted up his right hand unto heaven, and swore by him who lives forever and ever; who created the heaven and what is in it, and the earth and what is in it, and the sea and what is in it; (he swore) that there should be no more delay, but that in the days of the voice of the seventh angel—when he is about to sound the trumpet, then would be fulfilled the mystery of God in the way that he had announced the good message to his servants the prophets.

1704. Eat the Book.

Then the voice which I had heard from heaven spoke to me again, saying, "Go take the book which is open in the hand of the angel who is standing on the sea and on the earth." So I went to the angel and said to him, "Give me the little book." And he said to me, "Take it and eat it, and it will be bitter in your belly, but sweet as honey in your mouth."

1705. Bitter-Sweet.

And I took the little book out of the angel's hand and ate it, and it was in my mouth as sweet

as honey, but when I had eaten it, my belly was made bitter. And they said to me, "You must prophesy again over peoples and nations and tongues and many kings."

1706.

Measuring.

Then was given unto me a rod-shaped reed, saying, "Rise up and measure the temple of God, and the altar, and the worshipers therein. But the court which is outside the temple, leave it out, and do not measure it, because it has been given over to the nations, and they will trample over the Holy city for forty-two months. And I will furnish my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, clothed in sackcloth."

1707.

Trees.

These are the two olive trees and the two candlesticks which stand before the Lord of the earth, and if any one wills to injure them, fire goes forth out of their mouth and devours their enemies, and if any one would hurt them, he must thus be killed.

1708.

Power.

They have power to shut the heaven so that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they desire. And whenever they finish their testimony, the beast which ascends from the bottomless pit will make war with them and conquer them and kill them.

1709.

Bodies.

And the fallen body of them will be upon the wide street of the great city which, spiritually, is called Sodom and Egypt—where their Lord was crucified. And those from peoples and tribes and tongues and nations look upon their fallen bodies for three and a half days, and will not allow their fallen bodies to be put into a tomb.

1710.

Resurrected.

And those who dwell on the earth rejoice over them, and make merry, and send gifts to one another, because these two prophets tormented the dwellers upon the earth. But after three

days and a half, a spirit of life from God entered into them, and they stood up on their feet, and great fear fell upon those who saw them.

1711. Ascended.

And they heard a great voice out of heaven saying to them, "Come up hither," and they ascended into heaven in a cloud, and their enemies saw them. And in that hour there was a great earthquake, and a tenth of the city fell, and the names of men killed in the earthquake amounted to seven thousand, and the rest became fear-filled, and gave glory to the God of heaven. The second woe is passed. Behold, the third woe is coming quickly.

1712. The End.

And the seventh angel blew the trumpet, and there were great voices in heaven saying, "The kingdom of the world has become our Lord's and his Christ's, and he shall reign forever and ever." And the twenty-four elders who sit on their thrones before God fell upon their faces and worshiped God, saying, "We give thanks unto thee, Lord, God Almighty, who is and who was, for thou hast taken thy great power and hast reigned. The nations raged, and thine anger came, also the time for the dead to be judged, and for rewarding thy servants—the prophets and saints, and to those who fear thy name, both small and great, and for destroying the destroyers of the earth."

1713. Thunders.

Then was opened the temple of God which is in heaven, and there appeared the ark of the covenant in his temple, and there came lightnings and voices and thunders and an earthquake, and a great hail.

1714. A Woman.

Now a great sign appeared in heaven. A woman clothed with the sun, and the moon under her feet, and with a crown of twelve stars on her head, was with child, and crying out in pain and anguish to be delivered. Then another sign appeared in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems,

and his tail drew a third of the stars of heaven, and he hurled them down to the earth.

1715. Dragon.

And the dragon stood before the woman who was about to be delivered, so that he might devour her child when she gave birth. And she brought forth a son who is to shepherd all nations with a rod of iron, and her child was caught up to God and to his throne. And the woman fled into the wilderness where she has a place prepared by God, so that there she might be taken care of for a thousand two hundred and sixty days.

1716. War In Heaven.

And there came to be war in heaven. Michael and his angels made war against the dragon. Then the dragon and his angels fought, but it failed in strength; neither was their place found any longer in heaven. And the great dragon was cast down; he who is the ancient serpent who is called the devil and Satan—who deceives the whole world. He was cast down unto the earth, and his angels were cast down with him.

1717. Woe to Earth.

And I heard a great voice in heaven, saying, "Now has come salvation and power, and the kingdom of our God, and the authority of his Christ, for the accuser of our brethren has been cast out; even the one who accuses them before God day and night. And they have conquered him by the blood of the Lamb, and by the word of their testimony. They loved not their life even unto death. For this reason, rejoice, O heavens, and they who dwell in them. But woe to the earth and the sea, because the devil has come down to you, and he has great anger for he knows that his time is short."

1718. Eagle Wing.

And when the dragon saw that he was cast down into the earth, he pursued the woman who had given birth to the man-child. But there were given unto the woman two wings of the great eagle that she might fly into the wilderness unto her place where she is to be nourished for a time, and times

and half a time from the face of the serpent.

1719.

Waters.

And from his mouth the serpent poured out water like a river after the woman to carry her away by the river. But the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had poured from his mouth. And the dragon became angry at the woman, and went away to make war with the rest of her seed; upon those who keep the commandments of God, and who hold the testimony of Jesus. But he came to a halt on the sand of the sea.

1720. **Seven-Headed Beast.**

And I saw rising up out of the sea a beast which had ten horns and seven heads, and on his horns ten diadems, and on his heads blasphemous titles. And the beast that I saw was like a leopard. It had feet like a bear, and its mouth was like the mouth of a lion.

1721.

Authority.

And the dragon gave to it (the beast) his power and his throne and great authority. But one of its heads looked as if it had been put to death, yet the stroke of death had been healed, and the whole world was amazed and followed the beast, and they worshiped the dragon because he had given authority to the beast. Also they worshiped the beast, saying, "Who is like the beast, and who is able to fight against him?" And there was given to him a mouth that spoke big things and blasphemies. And authority was given him to act his part for forty-two months.

1722.

Blasphemy.

And he opened his mouth to blaspheme against God—to blaspheme his name, and his dwelling, and them who dwell in heaven. It was also given to him to make war with the saints, and to conquer them. And authority was given to him over every tribe and people and tongue and nation. And all who dwell on the earth will worship him; even every one whose name has not been written in the book of life

of the Lamb that has been slain from the foundation of the world. If any one has an ear, let him hear. He who brings (others) into captivity, shall be brought into captivity. If any one kills with the sword, he must be killed by the sword. The endurance and faith of the saints are linked with this.

1723. **Lamb-Horned Beast.**

And I saw another beast rising up out of the earth, and he had two horns like a lamb, but spoke like a dragon. He exercises all the authority of the first beast in the presence (of the first beast), and causes the earth and those who dwell in it to worship the first beast whose death-stroke had been healed. And he does great signs, even to making fire come down from heaven to earth in the sight of men. And he deceives those who dwell on the earth by the signs which he was enabled to do in the presence of the beast; telling the earth-dwellers to make an image for the beast that had the stroke of the sword but lived.

1724. **Mark of the Beast.**

And it was granted to him to give a spirit to the image of the beast, so that the image of the beast might both speak, and cause to be killed all who will not worship the image of the beast. And he orders all, both small and great, rich and poor, freemen and bondsmen, to be given a mark in their right hand or on their forehead, so that no one would be able to buy or to sell if he did not have the mark—which is the name of the beast and the number of his name. Here is wisdom. Let him who has a mind decide on the number of the beast, for it is a number of a man, and the number is six hundred and sixty-six.

1725.

Harpers.

And I saw, and behold, the Lamb had taken his stand on mount Zion, and with him a hundred and forty-four thousand who had his name and the name of his Father written on their foreheads. And I heard a voice from heaven like the voice of many waters, and like the sound of great thunder. And the voice which I heard was like that of

1726.

New Song.

And they sing a song—like a new one—before the throne, and in the presence of the four living creatures and the elders. And no one was able to learn the song except the hundred and forty-four thousand who had been redeemed from the earth. These are they who among women have not been defiled, for they are virgins. These are they who follow the Lamb wherever he goes. These have been redeemed from men as first fruit to God and to the Lamb, and in their mouth no lie was found. They are blameless.

1727.

Gospel.

And I saw another angel flying in mid-heaven, and having the everlasting gospel to preach to them who dwell on the earth; even to every nation and tribe and tongue and people. With a great voice he said, "Fear God, and give him glory, because the hour of his judgment has come. Worship him who made the heaven and the earth and sea and fountain of waters."

1728.

Babylon.

Then another; a second angel followed, saying, "Fallen, fallen is Babylon the great; she who has made all nations drink the wine of fierce anger that brewed from her prostitution." And another third angel followed, saying with a mighty voice, "If any one worships the beast and its image, and receives a mark on his forehead or on his hand, he shall also drink the wine of God's fierce wrath; the wine which has been prepared without mixture in the cup of his anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest day nor night; these who worship the beast and its image, and whoever receives the mark of its name." Here the endurance of the saints who keep the commandments of God and the faith of Jesus is (tested).

1729.

Blessed.

And I heard a voice out of the heaven saying, "Write, Blessed

are the dead who die in the Lord from henceforth." Yes, says the Spirit, that they may rest from their labors, for their works follow along with them.

1730.

Sharp Sickle.

And I saw and, behold, a white cloud, and seated on the cloud was one like a son of man. He had on his head a golden crown, and a sharp sickle in his hand. Then another angel came out of the temple, crying with a mighty voice to him who sat upon the cloud, "Put in thy sickle and reap, for the hour to reap has come; for the harvest of the earth is fully ripe." And he who sat on the cloud thrust in his sickle upon the earth, and the earth was reaped.

1731.

Reaping.

And another angel came out of the temple which is in heaven, and he, too, had a sharp sickle. Then another angel who had power over fire came out from the altar, and he spoke with a mighty voice to him who had the sharp sickle, saying, "Put thy sharp sickle and gather the clusters of the vine of the earth, for its grapes are ripe." So the angel put his sickle into the earth, and gathered the vine of the earth, and threw it into the great winepress of God's anger. And the winepress was trodden outside the city, and blood flowed out of the winepress up to the bridles of horses to the distance of two hundred miles.

1732.

Plagues.

And I saw another sign in heaven, great and marvelous; even seven angels who had the last seven plagues; for in them the fierce anger of God is ended. And I saw what appeared to be a sea of glass mingled with fire. And standing on the sea of glass were those who had gained the victory over the beast and over his image, and over the number of his name, and they had harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying:

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, O King of

ages; who will not fear thee, O Lord, and glorify thy name, because thou alone art holy? For all nations shall come and worship before thee, for thy judgments have been made plain."

1733.

Bedecked.

And after this I saw, and the temple of the tent of testimony in heaven was opened, and out of the temple came the seven angels who had the seven plagues. They had been bedecked with pure bright stone, and their breasts girded with golden girdles. And one of the four living creatures gave the seven angels seven golden bowls filled with the fierce anger of God who lives forever and ever. And the temple was filled with smoke from the glory of God, and from his power, and no one was able to enter the temple until the seven plagues of the seven angels should be finished.

1734.

A Sore.

And I heard a great voice out of the temple saying to the seven angels, "Go and pour out the seven bowls of God's fierce anger upon the earth." And the first one went away and poured out his bowl upon the earth. And there came a sore bad and painful upon the men who had the mark of the beast, and upon those who worshiped his image.

1735.

Blood.

And the second poured out his bowl upon the sea, and it became blood like it is in one who is dead, and every living thing died that was in the sea. And the third poured his bowl upon the rivers and the fountains of waters, and they became blood. And I heard the angel of waters saying, "O Holy One who art and was, thou art righteous, for thou hast judged these things. Because they have shed the blood of saints and prophets, and thou hast given them blood to drink. It is what is due them." And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are thy judgments."

1736.

Scorched.

And the fourth poured his

bowl upon the sun, and it was empowered to scorch men with fire, and men were burned with a great heat, and they blasphemed the name of God who has power over these plagues, yet they did not repent to give him glory.

1737.

Darkness.

And the fifth poured out his bowl upon the throne of the beast, and his kingdom was darkened, and they gnawed their tongues because of pain, and because of their pains and their wounds they blasphemed the God of heaven, yet they did not repent of their works.

1738.

Three Spirits

And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up in order that the road might be prepared for the kings who come from the sunrising. And issuing out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, I saw three unclean spirits, like frogs. They are the spirits of devils working signs. They go abroad to the kings of the whole world to assemble them for the battle which is to be on the great day of God the Almighty. Behold, I come like a thief. Blessed is he who is awake and keeping his garments, that he may not walk naked, and that they may not see his shame. And they gathered them at the place called Armageddon—in Hebrew.

1739.

"It Is Done."

And the seventh poured out his bowl into the air, and a mighty voice came out of the temple from the throne, saying, "It is done." And there came lightnings and voices and thunders, and there was also a great earth quake, such as has not been since men were on the earth; so great and so mighty was the earthquake. And the great city was split into three parts, and the cities of the nations fell, and Babylon the great was remembered before God, to give her the cup of the wine of his fiercest anger. And every island fled away, and the mountains were not found. And a great hail weighing like a hundred pounds

descended from heaven upon men, and the men blasphemed God because of the plague of hail, for the plague of it was exceedingly great.

1740. Great Harlot.

Then there came one of the seven angels who had the seven bowls, and talked with me, saying, "Come and I will show you the judgment of the great harlot who is seated upon many waters, and with whom the kings of the earth have practiced prostitution, and by the wine of her prostitution the dwellers on the earth have been made drunk."

1741. Mystery.

And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast. It had seven heads and ten horns and was covered with blasphemous names. And the woman was clothed with purple and scarlet, and bedecked with gold and precious stone and pearls, and in her hand she held a golden cup that was full of abominations, and with the filthy things of her prostitution. And on her forehead was a name written, "Mystery; Babylon the great; the mother of harlots and of earth's abominations." And I saw the woman drunk with the blood of saints, and the blood of the martyrs of Jesus.

1742. Wisdom.

And when I saw her, I wondered greatly. And the angel said to me, "Why have you wondered? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. The beast which you saw was and is not, and will come up out of the bottomless pit, and is on his way to destruction. And the dwellers on the earth; those whose names have not been written in the book of life from the foundation of the world will marvel as they look upon the beast that was and is not and is to come. This requires the mind that has wisdom."

1743. Kings.

"The seven heads are seven hills on which the woman sits. And there are seven kings; the five have fallen; the one is, and

the other has not yet come, and when he comes he must remain for a little while. And the beast which was and is not; it is itself an eighth, but is of the seven, and is on its way to destruction."

1744. Horns.

"And the ten horns which you saw are ten kings who have not yet received a kingdom, but they are taking authority like kings for one hour with the beast. These are of one mind, and give over their power and authority to the beast. They will make war on the Lamb, and the Lamb will conquer them because he is Lord of lords and King of kings, and those with him are called chosen and faithful."

1745. Waters.

And he said to me, "The waters which you saw, where the harlot is seated, they are people and multitudes and nations and tongues. And the ten horns and the beast which you saw, these will hate the harlot, and will make her desolate and naked, and will eat her flesh and burn her up with fire. For God has put it into their hearts to carry out his will, and to act in one mind and to give their kingdom to the beast until the word of God shall be fulfilled. And the woman whom you saw is the great city which has dominion over the kings of the earth."

1746. Fallen, Fallen.

And after these things I saw another angel descending out of heaven, having great authority, and the earth was made bright by his glory, and he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great. It has become a dwelling place of devils, and a fortification of every unclean spirit, and a haunt of every unclean and hateful bird, because she has made all nations drink the wine of her raging prostitution, and the kings of the earth have engaged in prostitution with her, and the merchants of the earth have grown rich by the power of her uncontrolled desires."

1747. Come Out.

Then I heard another voice

from heaven saying, "Come out of her, my people, that you may not be sharers in her sins, and that you receive not of her plagues, for her sins have been piled up to heaven, and God has remembered her iniquities. Give to her as she has given; repay her double according to her deeds. In the cup which she has mixed, mix it double for her. To the degree that she glorified herself and practiced uncontrolled desires, give to her a like measure of torment and mourning."

1748. In One Day.

Because in her heart she says, "I sit as a queen, and am no widow, and shall never see mourning." Because of this, her plagues shall come in one day, both death and mourning and hunger, and she shall be burned in fire, for mighty is the Lord God who judges her."

1749. Weeping.

And the kings of the earth who have practiced prostitution with her and lived in uncontrolled desires, they shall weep and wail over her when they see the smoke of her burning. They will stand afar off because of fear of her torment and say, "Oh! Oh! The great city; the mighty city, Babylon, for in one hour has thy judgment come."

1750. Merchandise.

And the merchants of the earth weep and mourn over her because no one buys their merchandise any more. Merchandise of gold and silver and precious stone and pearls, and fine linen and purple and of silk and scarlet; all kinds of perfume wood, and every kind of vessel of ivory, and every vessel of most costly wood, and of brass and iron and marble, cinamon and spice and incense and myrrh and frankincense and wine and oil and fine flour and wheat and cattle and sheep and horses and chariots and bodies and souls of men.

1751. In One Hour.

The ripened stage for which thy soul longed has gone from thee, and all thy dainties and splendors have perished from thee, never, never to be found again. The merchants of these

wares, who have grown rich from her, will stand afar off for fear of her torment, weeping and mourning and saying, "Oh! Oh! The great city that was clothed in fine linen and purple and scarlet, and adorned with gold and precious stone and pearls. In one hour such great riches has been laid waste."

1752. In One Hour.

And every master of a ship, and every one on ships and sailors, and as many as work on the sea; these stood afar off, and as they watched the smoke of her burning they cried out saying, "What city is like the great city?" And they threw dust on their heads, and cried out weeping and mourning, saying, "Oh! Oh! The great city where all who had ships at sea grew rich by her wealth. In one hour she has been made like a desert."

1753. Millstone.

Rejoice over her, O heaven, and saints and apostles and prophets, for God has executed your judgment against her. Then a mighty angel lifted up a stone like a great millstone, and cast it into the sea, saying, "Thus shall Babylon, the great city, be thrown down with violence, and shall never more be found. And the voice of harpers and musicians and flute players and trumpeters shall be heard no more at all in thee, and no craftsman of any craft shall be found any more in thee, and the sound of a millstone shall be heard no more in thee, and the light of a lamp shall shine no more in thee, and the voice of a bridegroom and a bride shall be heard no more in thee; for thy merchants were the great ones of earth, and by thy sorceries all nations were deceived. And in her was found the blood of prophets and of saints, and of all who have been slain on earth."

1754. Judged At Last.

And after these things, I heard what sounded like a great voice from a vast multitude in heaven saying, "Hallelujah! Salvation and glory and power are of God; true and righteous are his judgments. He has judged the great harlot who corrupted the earth with her prostitution, and he has

exacted the blood of his servants from her hand."

1755.

Smoke.

And once more they cried out, "Hallelujah! The smoke of her goes up forever and forever." And the twenty-four elders and the four living creatures fell down and worshiped God who is seated on the throne, and they said, "Amen! Hallelujah!" And a voice came out of the throne saying, "Praise our God, all you his servants, and you who fear him, both small and great."

1756.

Hallelujah.

And I heard what sounded like the voice of a great multitude, and like the sound of many waters, and like the noise of great thunder, saying, "Hallelujah, for the Lord God omnipotent reigneth. Let us rejoice and be glad, and give glory to him, for the marriage of the Lamb has come, and his bride has made herself ready, and it has been granted to her to be clothed in fine linen, radiant and pure, for the fine linen is the righteous deeds of the saints."

1757.

Supper.

And it was said to me, "Blessed are they who have been called to the marriage-supper of the Lamb." Then it was said to me, "These are the true words of God." And I fell down at his feet to worship him, but he said to me, "Be discerning; don't do this; I am thy fellowservant and am one of those who hold the testimony of Jesus; worship God. The testimony of Jesus is the spirit (or center) of prophecy."

1758. **White Horse Again.**

Then I saw heaven opened, and, behold, a white horse, and that he who sat upon it is called faithful and true, and in righteousness he judges and makes war. His eyes were like a flame of fire, and on his head were many diadems, and he had a name written which no one knew but he himself. He was clothed in a robe that had been sprinkled with blood, and his name is called, "The Word of God."

1759.

Armies.

And the armies which are in heaven, arrayed in fine linen, white and pure, followed him on

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white horses. And out of his mouth issues a sharp sword with which to smite the nations, and he shall shepherd them with a rod of iron. He it is who treads the winepress of the fiercest anger of God the Almighty. And he has on his garment and on his thigh a name written, "King of kings, and Lord of lords."

1760.

Flesh of Evil.

Then I saw an angel standing in the sun, and he cried with a great voice, saying to all the birds that fly in midheaven, "Come and gather for the great supper of God; that you may eat the flesh of the kings, and the flesh of officers, and the flesh of mighty ones, and the flesh of horses, and of those who sit upon them, and the flesh of all—both free and bond, both small and great."

1761.

Lake of Fire.

And I saw the beast, and the kings of the earth, and their armies gathered to make war against him who sits upon the horse, and against his army. And the beast was taken, and with it the false prophet who in its presence worked signs by which he deceived those who had received the mark of the beast, and those who worshiped its image. These two were thrown alive into the lake of fire that burns with brimstone. And the rest were slain with the sword of him who sits upon the horse—the sword which issues from his mouth. And all the birds were fattened with their flesh.

1762.

Key and Chain.

And I saw an angel descending down out of heaven, holding the key of the bottomless pit, and also a great chain in his hand. And he seized the dragon; that old serpent, who is the devil, and Satan, and put him in bonds for a thousand years, and cast him into the bottomless pit, and shut it and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After this, he must be turned loose for a short time.

the books—according to their works.

1763.

Martyrs.

And I saw thrones, and judgment was committed to those who sat upon them. Also I saw the souls of those who had been beheaded because of the message brought by Jesus and because of the word of God; also of those who did not worship the beast or his image, and accepted not the mark on their forehead or their hand. And they lived and reigned with Christ a thousand years.

1764. **Thousand Years.**

But the rest of the dead did not live until the thousand years were ended. This is the first resurrection. Blessed and holy is he who has a part in the first resurrection. Over these, the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

1765. **Satan Loosed.**

And when the thousand years are ended, Satan will be loosed from his prison, and will come out to deceive the nations who are in the four corners of the earth—Gog and Magog (last mottled hosts of enemies); to lead them together for battle, and their number is like the sand of the sea. And they marched over the broad earth, and encircled the camp of the saints and the beloved city. And fire came down out of heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone—where the beast and false prophet were. And they will be tormented day and night forever and ever.

1766. **The Great Judgment.**

And I saw a great white throne, and him who sat upon it. From his presence, the earth and the heaven fled away, and no place was found for them. And I saw the dead, both great and small, standing before the throne, and books were opened. Also another book was opened—which is the book of life. And the dead were judged by what was written in

1767.

Resurrection.

And the sea gave up the dead who were in it, and death and Hades gave up the dead who were in them, and they were judged—each according to their works. And death and Hades were cast into the lake of fire. This is the second death—the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

1768.

New Heaven.

And I saw a new heaven and a new earth. For the first heaven and the first earth had passed away, and the sea no longer existed. And I saw the holy city, new Jerusalem, descending down out of heaven from God, prepared like a bride adorned for her husband. And I heard a great voice from the throne saying, "Behold, the dwelling of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and he will wipe away every tear from their eyes, and death shall be no more, and there shall be no more mourning nor crying nor pain. For the former things have passed away."

1769.

Inheritance.

And he who sat upon the throne said, "Behold, I make all things new." Also he said, "Write, for these words are faithful and true." And he said unto me, "It is done. I am the Alpha and the Omega; the beginning and the end. To the thirsty I will give freely from the fountain of the water of life. He who conquers shall inherit these things, and I will be his God, and he shall be my son. But for the cowardly and unfaithful and polluted, and murderers, and prostitutes, and sorcerers and idolators, and all liars; their portion is in the lake that burns with fire and brimstone, which is the second death."

1770.

The Bride.

And there came one of the seven angels who had the seven bowls full of the seven last

plagues, and spoke with me, saying, "Come, and I will show you the bride, the wife of the Lamb." And he carried me away in spirit upon a mountain great and high, and he showed me the holy city, Jerusalem, descending down out of heaven from God. It had the glory of God, and that which gave it light was like a stone of greatest value. It was like a jasper stone of crystal clearness.

1771.

Gates.

It had a great, high wall, and twelve gates, and at the gates twelve angels, and on the gates were written the names of the twelve tribes of the son of Israel. On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates, and the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

1772.

Four-Square.

And the one who talked to me had a golden measuring reed to measure the city and its gates and its wall. The city is a square, and its length equals its breadth. And he measured the city with the reed—about fifteen hundred miles. Its length and breadth and height are equal. He also measured its wall—about two hundred and sixteen feet (in height). The angel used man's measure.

1773.

Costly Stones.

The wall was built of jasper, and the city was pure gold, like clear glass. The foundations of the walls of the city were adorned with every costly stone. The first foundation was of jasper, the second sapphire, the third chalcidony, the fourth emerald, the fifth sardonix, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth and the twelfth amethyst. And the twelve gates were twelve pearls. Each gate was of one pearl, and the street of the city was pure gold, resembling clear glass.

1774.

Glory.

And I saw no temple in it, for

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the Lord God the Almighty and the Lamb are its temple. And the city has no need of sun or moon to shine upon it, for the glory of God gives it light, and its lamp is the Lamb. The nations shall walk by the light of it, and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day, for no night shall be there. They shall bring the glory and honor of nations into it. And there never shall enter into it anything that is unclean, nor one who acts detestable and lives falsely, but only those who are written in the Lamb's book of life.

1775.

River of Life.

And he showed me a river of water of life, clear as a crystal, flowing from the throne of God and of the Lamb and through the middle of the street. And on each side of the river was a tree of life, bearing twelve kinds of fruits, and yielding its fruit each month, and the leaves of the tree were for the healing of the nations.

1776.

Forever and Ever.

And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall keep on serving him, and they shall see his face, and his name will be upon their foreheads. And night shall be no more, and they need not the light of lamp or sun, because the Lord God will give light upon them, and they shall reign forever and ever.

1777.

Coming Soon.

And he said to me, "These words are faithful and true, and the Lord, the God of the spirits of the prophets has sent his angel to show his servants what must soon take place. And, behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book.

1778.

Worship God.

And I, John, am he who heard and saw these things, and when I heard and saw, I fell down to worship at the feet of the angel who showed them to me. But he said to me, "Don't view it this way; I am thy fellow servant, and of thy brethren, the

prophets, and of those who keep the words of this book; worship God."

1779.

At Hand.

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is at hand. Let the one doing evil go on doing evil (if he chooses), and the filthy one go on being made filthy, but let the righteous practice righteousness, and let the holy be made more holy."

1780.

Rewards.

Behold, I am coming soon, and my reward is with me to repay each for what he has done. I am the Alpha and the Omega; the first and the last, the beginning and the end. Blessed are they who wash their garments, so that they shall have their right to the tree of life, and may enter in through the gates into the city. Outside are dogs and sorcerers and prostitutes and murderers and idolaters, and every one who loves and practices falsehood.

I, Jesus, have sent my angel to confirm to you these things for the churches. I am the root and offspring of David; the bright morning star. The Spirit and the bride say, "Come," and let him who hears, say, "Come," and let him who is thirsty come, and whosoever will, let him take the water of life as a gift.

1782.

Solemn Warning.

I (Jesus) bear witness to every one who hears the words of the prophecy of this book, that if any one adds to them, God will add to him the plagues which are written in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life, and in the holy city—which have been written down in this book. He who testifies these things says, "Certainly I am coming soon." Amen. Come, Lord Jesus. The grace of the Lord Jesus Christ be with all the saints.

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